MILITARY CHAPLAINS' REVIEW

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MILITARY CHAPLAINS'

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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, New York 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971–June 1974

Chaplain (LTC) Joseph E. Galle III July 1974–

It was a pleasant experience to scan the past issues of the *Review*. The contents offer a variety of choices. The authors, most of them chaplains, share the results of their ministries.

By providing the product of their research in this journal, the chaplain indicates his expertise, demonstrates a willingness to share the Bread of Life, and seasons the work of others with the salt of experience.

Like food, a tasty article needs salt. Often the only difference between the appetizing and an insipid meal is a dash of salt. Superb writing is salty; and the salt rests in the author's purpose ("What exactly do I want to do in this paper?"). Writing with a purpose seasons the article, enhancing its own natural flavor. Such writing gives the author a specific point of view to serve as a guide, enables him to avoid pencil-chewing false starts, and allows him to control the contents.

I want to congratulate those whose articles appear in this issue of the *Review*. Let me also encourage you to write for publication in this journal. I am sure that each chaplain has a plan, a program, a paper, an experience—a *piece de resistance*—which many of us would relish, especially if it salted with extensive research, professional competence, and profound insight.

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

HEADQUARTERS
DEPARTMENT OF THE ARMY
Washington, DC, *Winter* 1976

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MINISTRIES TO ASIAN WIVES OF SERVICEMEN: A 1975 INQUIRY

Chaplain (CPT) Frank D. Richardson

Nearly three decades have passed since the surrender of Japan which ended World War II in the Pacific. Since that day, American military forces have maintained continuous involvement in the Asian countries of the Far East. The occupational forces in Japan, the police and peace keeping forces in South Korea, and the American presence in South Vietnam have kept our fighting men in persistent contact with the cultures and people of Japan, Nationalist China, South Korea, South Vietnam, Thailand, the Philippines and various islands of the Pacific. One inevitable consequence of that presence abroad has been the wedding of American servicemen to Asian-born women and the subsequent return of these transracial families to the United States.

The annual reports of the U.S. Justice Department, Immigration and Naturalization Service, show that 147,587 Asian wives of American citizens entered this country between 1945 and 1970. Their experiences in America have become the focus of recent concern and active inquiry. A national inquiry on Asian women, wives of U.S. servicemen, was held in Tacoma, Washington, on 20–22 March 1975.[1] The inquiry brought together representatives of state and national social service agencies in an attempt to surface, and explore solutions to the problems of Asian wives. Both Army and Air Force chaplains were represented at the inquiry.

Chaplains and other institutional representatives at the inquiry were introduced to some very dramatic and negative examples of how poorly these transracial marriages of servicemen to Asians can work out for both partners. They focused upon the plight of those Asian-born women who marriages fail after they have entered the United States. Examples of beating and other forms of abuse, desertion, suicide, and economic and sexual exploitation were cited. While the inquiry was skillfully led and participants manifested a sincere and unified concern for the Asian wives, a very charged emotional atmosphere prevailed. It seemed to me that perspectives were voiced by the Asian American representatives to the inquiry which were very

[1] A survey of several groups of Asian wives has been published by the moderator of the Tacoma inquiry, Professor Bok-Lim C. Kim, "Casework with Japanese and Korean Wives of Americans," *Social Casework* (May, 1972), pp. 273–279.

Chaplain Richardson served as a representative of the Office of the Chief of Chaplains, Department of the Army, in a survey, "Asian Wives of American Servicemen: A 1975. Inquiry." He holds a PH.D. in communication and is assigned to Fort Lewis, Washington.

uncommon to the perspective maintained by the military chaplains as they expressed themselves in comments included in reactions to a CONUS survey to be discussed later. This article is an attempt to clarify those perspectives which may influence the course of future policy and serve as a historical reference point to the progress of a social phenomenon which is now entering its fourth decade. It is also an attempt to disseminate the perspectives and issues raised by the inquiry as widely as possible in the belief that the resources which must eventually be drawn upon, if we are to engage this problem area in a constructive way in the years to come, are spread throughout the chaplaincy and that continuing awareness and the sharing of perspectives, programs and ideas will more quickly prepare the ground for affirmative action in behalf of the Asian wife.

THE ASIAN AMERICAN PERSPECTIVE

The Asian American community of 1975 is intensely aware that in an era of extremely visible and verbal minorities they belong to a minority without a face and without a voice. Events of the past two decades in the realm of minority politics support the ancient adage that "the squeaking wheel gets the grease." While all minorities have benefited somewhat from social changes which have come about as a result of action by the Black, Spanish-Surnamed and American Indian communities, these benefits too often take the form of intangibles such as greater tolerance, good will, and extended rights. The Asian American sees painfully few tangible benefits which can be counted on to improve his or her status among other Americans. A report prepared by the Social Security Administration, Labor Relations and Equal Opportunity Staff, reveals that between 1969 and 1971, Department of Health, Education and Welfare Community Grant Projects afforded $32.3 million to finance services, education, research and training to ethnic minority groups.[2] Not a single grant, nor a single dollar was earmarked for the Asian American community. The same report focuses on the absence of Asian Americans at policy making levels of government.

From the Asian American perspective these are not isolated examples. They are an historical heritage. They follow on the heels of a century of racial discrimination which included immigration ceilings restricting the influx of Asians while immigrants from other nations were welcomed,[3] and the exportation of 100,000 Japanese Ameri-

[2] "Asian Americans: A Case of Benighted Neglect and the Urgent Need for Affirmative Action." A report of the Social Security Administration, Bureau of District Office Operations, Labor Relations and Equal Opportunities Staff (October, 1974), p. 5, p. 8.

[3] *Ibid.*, p. 25.

cans to restrictive confinement during World War II.[4] Singular incidents viewed by other Americans with some complacency might well be viewed by the Asian American as another chip added to a very large and still growing pile which certainly seems to be stacked in someone else's favor.

Those Asian American representatives at the Tacoma inquiry were vehement in dispelling the illusion that all is well among Asian Americans and in stressing that the quiet and submissive response of Asian Americans to events and conditions of the past have elicited from greater America a form of "benign neglect." [5]

Seen before the historical backdrop which I have tried to describe briefly above, the plight of Asian wives of U.S. servicemen is a matter of urgent concern to the Asian American community. These are immigrants without even the benefit of family ties, solely reliant for their existence upon marriage partners to whom they may be poorly matched or who, themselves, may be barely capable of managing family responsibilities. In that position of isolation and complete dependence, what to the average American may be the small problems and irritations of life are to the Asian wife a never ending sequence of life-threatening crises.

SPECIFIC PROBLEMS

It was from this Asian American perspective of the plight of Asian wives that specific problems were surfaced and discussed during the inquiry. A brief description of the major problems follows.

Who is Responsible?

The question of affixing blame for the origin of the problems and imposing responsibility for their resolution was probably the most sensitive issue raised during the inquiry. While no one is likely to be helped by the act of fixing the blame, and while the issue, of course, was not resolved, it was my impression that Asian American spokesmen at the inquiry viewed American institutions as bearing primary blame for the dilemma. They tended to see the military which transported the serviceman to Asia as being primarily responsible for his actions and, therefore, as having greatest responsibility to resolve the problems which arise when he returns to the United States with his Asian wife. More than in any other way, the charging of the institutions with this responsibility distinguished the perspective of Asian American representatives to the inquiry from what I perceive to be the common perspective of Army chaplains. As will be pointed out

[4] *Ibid.*, p. 3.
[5] *Ibid.*, p. 2.

later, I believe the chaplain tends to charge the individuals with the responsibility.

The Problem of Identifying Needy Wives

It is difficult or impossible to identify all needy Asian wives among the general military population. There is no central source to which a commander or chaplain can turn to identify all the Asian wives in a given command, and civilian helping agencies have a still more difficult time identifying wives, not having direct access to military personnel sources. The problem is aggravated by the tendency of Asian wives to avoid asking for help and to be suspicious of agencies where help must be sought.

Inadequate Funding

The lack of adequate resources to develop programs for meeting the needs of Asian wives is the major stumbling block to current efforts in the Asian American community to serve wives of servicemen. Allusion has already been made to the absence of national grants. Tacoma, Washington, was selected for the site of the national inquiry because it has one of the few viable grassroots organizations which actively serves the Asian wives. Asian American representatives to the inquiry called for more institutional support of tested and exploratory programs.

Insensitive and Impersonal Institutions

Asian American representatives to the inquiry cited numerous examples of the seemingly insensitive and impersonal treatment which Asian wives receive when approaching institutions for help. They described the situation as "bouncing off the institution," as being shuffled from office to office, never knowing or understanding the many policies and procedures which make long hours of waiting, repeated interviews and reams of applications necessary. Adding to the confusion and frustration of those institutional encounters is the absence of bilingual staff who could help explain to the wife the need for necessary procedures and help interpret her responses for social and case workers.

Institutional Racism

From the perspective of the Asian American representatives to the inquiry, the military has failed to take adequate responsibility for initiating affirmative action programs which directly benefit the Asian wives of servicemen. The term "institutional racism," frequently used in reference to the military during the inquiry, refers specifically to the absence of programs which are initiated by the institution out of an awareness of its responsibility to a specific interest group—in this case the Asian wives. Viewed in this manner, racism is not simply the presence of gross discriminatory practices which ex-

tend rights or benefits to one group and withhold them from another. It is neglecting to reach out, to draw in, to actively recruit. It is not simply failing to allow persons their rights, but failing to push those rights forth into the grasp of those who for some reason may be unable to claim them without assistance. Cultural reticence, the language barrier and an ignorance of the complexities of large institutions would be some of those factors which hinder Asian wives from claiming rights or benefits available to them and which, from the Asian American perspective, make it essential for the military to take concrete, affirmative steps to aid this disadvantaged group.

The Language Barrier

Underlying and accentuating all other problems which the immigrant Asian wife faces is the language barrier. It makes seeking help difficult; it makes all but a few unskilled jobs inaccessible to the Asian wife; it creates isolation in a crowd, and greatly reduces the chances of marital success. Some wives come to the United States with barely enough language skills to communicate with their husbands and not enough to survive if abandoned or divorced.

Desertion, Separation and Divorce

Separation, desertion or divorce in a transracial-transcultural marriage transforms the American experience of the Asian wife from one of difficulty to one of crisis. Alone, unable to communicate, usually unskilled, having little idea of the rights and benefits available to her, the future of the abandoned Asian bride is bleak. Asian American representatives to the inquiry stressed the problem of cultural insensitivity and ignorance which are focused not only on the wife, but upon her husband as well, placing undue pressure upon the marriage bond. While representatives to the inquiry were unable to put together any estimate of the frequency with which desertion or divorce occurs among service families with Asian wives, agency workers present at the inquiry affirmed that such instances occur in great enough numbers to be a matter of critical concern to any inquiry into the conditions of Asian wives.

In summary, the Asian American perspective, as clarified by the Asian American representatives to the national inquiry on Asian wives of American servicemen, is dominated by the assumption of institutional responsibility. While urging this responsibility upon formal institutions doesn't absolve the individuals of personal responsibility, it does highlight the need for greater responsiveness, fewer obstacles, and a great deal more affirmative action on the part of the military and civilian social service agencies. The prevailing orientation among the Asian American representatives was that institutional programs must come first, pushing their services before the Asian

wife and creating liaison groups which could then help to pull the Asian wife into position to receive those services, rights and benefits. The inquiry and its proposals were clearly a call for more help from the military and its civilian counterparts and an urging upon the military greater responsibility in employing affirmative action programs.

PERSPECTIVE OF THE MILITARY CHAPLAIN

In response to the survey of CONUS installations requested by the Office of the Chief of Chaplains, most major installations forwarded a report of current ministries to Asian wives of servicemen. Those reports contained summaries of both chaplain sponsored programs, and any other programs on the installation which served needs of Asian wives. A summary of those reported ministries was compiled and disseminated for discussion by the representatives at the inquiry. The summary is reproduced in TABLE I.

TABLE I

CHAPLAIN MINISTRIES TO ASIAN WIVES AT CONUS INSTALLATIONS

POST	ACTIVITY: NO SPECIFIC PROGRAM	LANGUAGE TRAINING	DOMESTIC SKILL TNG	CITIZENSHIP TNG	ASIAN INTN'T WIVES CLUB	INTERPRETER SERVICES	ASIAN RELIG SERVICES	HOME VISITATION	BIBLE CLS ASIAN LANG.	FAMILY RELATION TNG	ASIAN COM'L INT.	number of participants when indicated
Carlisle Barracks, PA	x											
Fort Dix, NJ		x	x									
Fort Benjamin Harrison, IN							x					
Fort McClellan, AL		x		x	x	x						
Fort Polk, LA		x		x			x				x	Classes: 30 Last Year Services: 40 Weekly
Fort Benning, GA		x	x									Total attendance 18,000 from 36 Countries-Allied Military Families
Fort Rucker, AL							x					
Fort Eustis, VA							x					
Fort Leonard Wood, MO		x	x									650 Wives in 11 years.
Fort Belvoir, VA	x											
Fort Sill, OK		x					x					
Fort Knox, KN		x	x									
Fort Bliss, TX					x							
Fort Leavenworth, KA	x											
Fort Jackson, SC		x			x							
Fort Bragg, NC		x		x	x				x			54 Completed Citizenship classes in 1974
Fort Hood, TX		x			x		x	x	x			

TABLE I—*Continued*

CHAPLAIN MINISTRIES TO ASIAN WIVES AT CONUS INSTALLATIONS

POST	ACTIVITY: NO SPECIFIC PROGRAM	LANGUAGE TRAINING	DOMESTIC SKILL TNG	CITIZENSHIP TNG	ASIAN INTN'T WIVES CLUB	INTERPRETER SERVICES	ASIAN RELIG SERVICES	HOME VISITATION	BIBLE CLS ASIAN LANG.	FAMILY RELATION TNG	ASIAN COM'L INT.	number of participants when indicated
Schofield Barracks, HI		x	x	x	x	x						
Fort Amador, Canal Zone	x											
Fort McPherson, GA		x				x	x					
Fort Meade, MD					x							20 Active
Fort Lewis, WA		x		x		x						
Fort Drum, NY		x	x									
Fort Riley, KA		x		x	x					x		
Fort Richardson, Alaska		x			x							
Fort Carson, CO		x		x	x		x	x				50–100 Annually, Citizenship
Fort Campbell, KY		x	x	x			x	x				
Presidio of SF	x											
Fort Sheridan, IL		x		x		x						
Fort Sam Houston, TX		x							x			
Indiantown Gap Military Reservation	x											
Fort McArthur, CA	x											

Other Programs Available To All Servicemen And Dependents:
Individual Counseling
Marriage/Family Counseling
Financial Counseling
Emergency Relief

In addition to reporting on current ministries, the installations were asked to survey their assigned chaplains for suggestions on programs and ministries which might profitably be discussed during the inquiry. TABLE II lists those suggestions in the order which the author encountered them in the compiled reports from CONUS installations. The frequency with which they were suggested is not indicated, though some were mentioned several times.

TABLE II

PROGRAMS SUGGESTED BY CONUS CHAPLAINS TO AID ASIAN WIVES

— Assignment of chaplains with language and oriental background to overseas originating points
— Programs in language, culture and adjustment at overseas originating points
— Listing of Asian social and cultural organizations in the US
— A program focused on educating GIs with Asian wives
— Establishment of network of Asian wives' social organizations
— Establish citizenship preparation courses
— Establish Family Life Centers on Post with an Asian community liaison
— Publish orientation and education materials in Asian languages
— Establish a central agency for compiling and disseminating ideas and programs for the Asian military community
— Provide domestic skills training programs
— Provide training in family relations
— Establish more rigid requirements for marriage overseas
— Compile a list of civilian referral agencies who serve Asian wives
— Establish neighborhood settlement houses—(ACS) staffed with 2–3 Asian-born service persons—which will provide training in domestic skills and family relations
— Arrange contacts for the wives with local embassies
— Arrange foreign liaison contacts for the wives
— Initiate sponsorship programs for Asian wives
— Indicate race of military dependents on military personnel records for more convenient identification

Finally, a number of the reports contained unsolicited but very helpful comments and insights into the perspectives of Army chaplains regarding the probems of Asian wives, their husbands, and the difficulty of ministering to them.

While the itemization of issues which follows is not intended to be representative of the feelings or opinions of all Army chaplains, it summarizes those which were expressed in the survey and others to which the author has been exposed while working with transracial marriages during a tour in Vietnam and at duty stations in the United States.

A Very Complex Ministry

The problem of transracial marriages involving Asian-born women is very complex. It defies simple description, generalizations, and simple guidelines for dealing with it. The chaplain is generally aware of the difficulties of cultural adjustment which usually come during the period of marriage when a couple is still engaged in a struggle for marital survival. In effect, this is a pronouncement on the part of the minister that simultaneous cultural and marital adjustments are poor bed fellows. The language barrier, alienation of the wife from her family, inadequate financial means, and numerous factors complicate the existence of the serviceman and his Asian bride. For these reasons, chaplains are likely to counsel many couples against such marriages. One of the reports contained the comment: "Any program of relief for the Asian wife must include an effort to discourage them from marrying American soldiers and returning to America." Another report suggested "more rigid requirements for marriage overseas." The problem is sticky and uncomfortable. One report commented that "there is generally so much at stake, and so little to work with." Another report characterized the general perplexity experienced by chaplains attempting to minister to these marriages as follows: "The import of Ms. Urquizr's letter is that the military (presumably to include the chaplains) has not been trying to deal with this problem. The fact is that all of those stationed at Fort Leavenworth have tried to deal with it and have found the problem emotionally complex and very frustrating."

Assessing Individual Responsibility

From the perspective of the military chaplain, the problem of responsibility is dealt with primarily at an individual level as opposed to an institutional level. Personality characteristics and social maturity of the individual couples become matters of concern to the chaplain as he deals with the couples on a one-to-one basis.

Frequent mention was made throughout the chaplain reports that a major issue is getting the couples to become responsible to one another and to society—and the difficulty of helping them to become so. One report indicated a belief that both Asian females who marry servicemen, and the servicemen who they marry tend to suffer from inadequate social adjustment. The report concluded by asserting that: "It is rare thing when a sociologically and psychologically healthy American male marries a sociologically and psychologically healthy Asian female." The chaplain who is involved in marrying or counseling the transracial couple will likely urge the couple to assume as much responsibility for their situation as they are able, as opposed to viewing any other persons or institutions as responsible for their well-being.

Inadequate or Disappointing Economic Status

Economic factors frequently complicate the development of strong transracial marriage relationships involving Asian wives. Chaplains reported that the financial basis of marriage changes when transracial couples return to the United States. "An American soldier cannot sustain the same standard of living here which he did when marriage occurred abroad," reads one report. It continues, stressing the possibility that the Asian wife may have some very clear and intense expectations about how comfortable life in America is going to be, and may become disillusioned. When economic troubles do overtake the family, the wife is often not in a position to help. One report pointed out that for a significant number of wives, their only previous employment had been in the form of prostitution.[6]

Cultural Ignorance and Unfortunate Stereotypes

Opportunities to misunderstand one another are so plentiful in transracial-transcultural marriages that cultural awareness and sensitivity on the part of both husband and wife become extremely important. Cultural stereotypes such as "prostitutes and whores" or "the submissive oriental" becloud real issues and confuse the search for healthy relationship patterns. "The rich American" and "the land of opportunity" are equally inaccurate and destructive of chances for marital success and cultural adjustment. Chaplains pointed out in their reports that Asian stereotypes of Americans need changing as badly as American stereotypes of Asians. The program frequently proposed in the reports from CONUS installations was one which would include language, cultural awareness and adjustment classes for both husband and wife. Husbands would be helped to appreciate cultural differences and speak some of the Asian language; wives would be prepared for the cultural shock of immigration.

Building on Successes

There are, despite the difficultues which these marriages present, apparently thousands of couples who have managed to surmount all obstacles and remain married. Chaplains report that they rely heavily upon those families for guidance and help in setting up ministries to the Asian wives.

Facilitating Personal Growth

A glance down the list of proposals in TABLE II will reveal that most of the solutions to the problems of Asian wives of American

[6] Some evidence for this view is presented in a study of Korean war brides by Sil D. Kim, "Asian War Brides: The Nature of their Problems and Their Way Out." Unpublished paper prepared for Demonstration Project for Asian Americans, Department of Health, Education and Welfare.

servicemen are seen by chaplains as somehow being tied to individual growth: learning languages, acquiring cultural awareness, receiving family and domestic skills training, and becoming involved in social and religious groups as a means of combating isolation or alienation. Few of the suggestions envision expensive institutional programs in an era when every professional helper employed by an institution is also feeling the pinch of tight resources. At the present time, the chaplain reports imply that the push toward personal growth as a central solution to the problems being considered is, by far, more the result of a philosophical perspective than an acquiescence to the practical restrictions of a limited budget.

In summary, the impression of this author is that the perspective of military chaplains regarding Asian wives of American servicemen is one characterized by concern for individual responsibility and personal growth on the part of the married couples. These issues would constitute the focus of premarital counseling, marriage and adjustment counseling, and to some extent, all forms of help which the chaplain is called upon to render or initiates to benefit Asian wives.

THE OPPOSING PERSPECTIVES AND THE HELPING PARADOX

The purpose of this article has been to highlight, in contrast, the perspectives of two groups of helpers concerned with the welfare of Asian wives of servicemen. TABLE III is a summary of the responsibility issue as seen from both perspectives, that of the Asian American representatives to the inquiry, and that of the military chaplains surveyed.

TABLE III

CONTRASTING PERSPECTIVES ON THE ISSUE OF RESPONSIBILITY FOR RESOLVING PROBLEMS OF ASIAN WIVES

Asian American Perspective	Chaplain Perspective
Primary responsibility for the plight of Asian wives must be borne by the military and other institutions which create the conditions under which the situations developed. Individuals still have some responsibility but may be unable to help themselves. Help is in the form of creating more responsiveness among institutions and in affirmative action programs. Discouraging or restricting the marriages is a blatantly racist practice since similar discouragements and restrictions do not apply to all other transracial-transcultural marriages.	The individuals are responsible for their choice to marry when all the advantages and disadvantages of that choice have been explained to them. Help is in the form of supporting them in that responsibility and providing opportunities for personal growth and increased self-reliance. Chaplains have a responsibility to warn the couples of difficulties they face and to discourage them from marriage if the chaplain judges them to be unprepared to meet the challenge.

This fundamental difference of perspective regarding the issue of responsibility underlies all other differences in proposed methods for resolving the difficult problems of Asian wives. One perspective suggests that helping means providing increased institutional services to Asian wives. The other suggests that helping means leading Asian wives to opportunities where they can help themselves. Along with the question "Who is responsible?" goes the question "What is really helpful?"

I would like to suggest that there is a paradox which overtakes all institutional helpers at a program level. Its evolution might be described in three steps:

step one—Helping begins when a small group of aware, concerned individuals see the need for action and their efforts yield active, personalized help to a target group.

step two—With the first helping successes the group begins to struggle with the question of self-perpetuation and growth, and helping energy is diverted to create publicity, solicit funding and develop structure and procedure.

step three—Funded by an outside source, internally organized, and directed by policy, the institutionalized helping agency operates under a mountain of organizational constraints (reports, periodic justification of its existence, acceptance of an organizational policy and philosophy) which have the effect of rendering the helping agency less personal and less responsive to the needs of the target group. One could add in Orwellian fashion that this state of affairs gives rise to another group of aware, concerned individuals who break off and begin the cycle again.

The implication of this paradox is that the very steps which nurture a helping program, give it durability and extend its influence, are those which tend to decrease the quality and effectiveness of the help which it renders to the individual. It leaves us to speculate that somewhere between the extremes of "institutional responsibility and affirmative action" and "individual responsibility and personal growth" is an area of small-scale, limited-duration program possibilities which capitalize upon the interest and awareness of concerned people whose efforts may create more responsiveness in our institutions and, at the same time, serve as models for personal growth and responsibility. Such efforts may be the surest form of help available to the Asian wife and her family.

CONCLUSION

Some differing perspectives regarding help for the Asian wives of American servicemen were presented at the recent inquiry. Under-

standing and cooperative ministries are dependent upon mutual appreciation of those viewpoints. The purpose of this article has been to so highlight them that they become points of converging understanding rather than sources of divergence. Throughout the inquiry there was manifested a mutual and sincere concern for the Asian wives. The hoped for outcomes of the inquiry include both greater responsiveness on the part of institutions in initiating affirmative action, and more incentive on the part of helpers to create programs which provide personal growth opportunities to the Asian wives and their families.

A NIGHT LIFE MINISTRY IN THE OFFICER AND NCO CLUBS

Chaplain (CPT) Raymond E. Garrison

INTRODUCTION

In recent years there have been many experiments with new types of ministry that attempt to relate pastoral care to the dimensions of contemporary society. This paper is an attempt to describe such a ministry to persons within nontraditional settings. The paper is based upon a research project whose purpose was to determine whether a night life ministry in the Officer's Club and NCO Club at Fort Knox was relevant and effective as a new model of pastoral care.

This night life ministry was conducted during the period 15 February thru 15 May 1974. In the beginning stages of this project I visited with the managers of the three clubs expressing to them the design and focus of my ministry. They responded favorably to the idea but registered some apprehension as to what I actually would be doing. The immediate concern of two managers was, "I hope you are not coming to preach against drinking." Once I clarified the point that I was coming to be with and care for people and not to preach against bars and drinking, a new understanding and support developed. One manager said that it was a great idea and wondered why the army hadn't tried it before. All during my ministry in the clubs, I received good support from the staff in all of the clubs.

The ministry was conducted on a one night a week basis and usually on that night I would go to all three clubs. Rotating on different days of the week and ministering during a three to four hour time frame, I decided to limit ministry to the club personnel and to those in the various bars as opposed to relating to people at social gatherings, dining, or involved in some other form of entertainment. The main focus of this ministry, therefore, was upon the person sitting alone in the bar. The focus highlighted three basic assumptions that I had concerning a night life ministry.

First, I assumed that some persons who go alone to the various bars are experiencing feelings of loneliness. I wanted to develop a deeper understanding of this feeling.

Second, I assumed that by wearing a clerical collar, thus being seen as a minister of the church, some persons would initiate the conversation with a desire to share their life concerns.

Chaplain Garrison is the Group Chaplain of the 558th USA Artillery Group, Elevsis, Greece, This article is based upon research conducted while Chaplain Garrison was attending the one-year CPE Course at the Fort Knox, Kentucky, CPE Center.

Third, I assumed that dialogue would be easier to establish with the young officer and NCO because of their age. I identified them with a more open stance toward life and thought that they would share their feelings freely.

There is only one term that I feel needs defining and that is the term "intensive ministry." By intensive ministry I am making a distinction from the normal model of ministry which *reacts* to specific needs of persons as seen in one-to-one counseling. The minister in a reactive form of ministry meets persons in need and attempts to communicate new understandings, growth possibilities, and hope as they wrestle with their life concerns. On the other hand, an intensive form of ministry is a model of pastoral care where the minister *initiates* movement into a person's world and attempts to communicate sensitive and intelligent caring. By using the word "intensive" I do not intend to convey that this form of ministry attempts to reveal "the truth" to others in a strongly dogmatic manner. Quite the opposite is true, for in this form of ministry the minister lovingly moves into a person's world and allows the other to share openly where he is and what he feels without judging. When the door of sharing is opened, the minister is able to move in and show love and concern with the possibility of being a catalyst or change agent.

I wore a clerical collar in my night life ministry so that a pastoral identity would be established. Once arriving at the clubs, I would contact the managers and thus be readily available to assist them in any way possible during the evening. I would then spend time with the staff listening to their concerns and frustrations. This proved to be a very productive ministry. I then moved through the club, casually visiting the bar areas, moving in next to people that appeared to be alone.

A THEORY OF LONELINESS AND EXPERIMENTAL FINDINGS

I did research on loneliness, wanting to relate theory to a model of pastoral care that would be effective with persons at a bar in a club.

I learned that loneliness is being spoken of more and more in our rapidly changing society. In one recent poll loneliness ranks behind only apathy and fatigue on the list of most common complaints brought to psychiatrists' offices.[1] In another poll of psychiatric patients more than 80% admitted that they sought help because they were lonely.

Doctor Berblinger describes loneliness as:

> The unhappy compound of having lost one's point of reference, of suffering the fate of individual and collective discontinuity, and of living through a repetitive

[1] "The Problem of Loneliness," *Marriage*, April 1973, p. 26.

crisis of identity to the point of alienation from oneself. One knows that people can die from loneliness. They can commit suicide or perish gradually by simply giving up on themselves, as has been suggested in the case of some cancer patients.[2]

Carl Rogers from a different perspective states, "loneliness exists when a person feels he has no real contact with other persons." [3] This feeling of loneliness becomes more prominent when the person drops something of his outer shell and feels that no one understands or cares for the part of his inner self that lies revealed. Loneliness, therefore, asserts Rogers, is estrangement from oneself and the absence of a relationship in which one can communicate his experiencing to another.

Rollo May describes loneliness as a specific form of anxiety:

> Loneliness is the awareness of separation and is a common experience of those who conform, for while on one hand they are driven to conform because of loneliness, on the other the validating of the self by means of becoming like everyone else reduces their sense of self and their experience of personal identity. The process makes for inner emptiness, thus causing greater loneliness.[4]

Thus, May believes that loneliness may be the most painful, conscious, and immediate form of anxiety experienced by man.

Ira Tanner believes that loneliness is an emotion that arises within persons when they want love but feel unworthy of it and are fearful of the risk of experiencing intimacy. The fear of love is the root cause of every attitude and form of behavior that separates us from each other.[5]

As a result of my research, I developed a concept of loneliness. It is an emotion commonly experienced when one feels (1) separated from others and that (2) no one significantly understands him. The lonely person is fearful of love and intimacy which is the very ingredient he or she so much needs. Loneliness, however, is not the same as aloneness. Aloneness is *being* spatially separated from others; while loneliness is *feeling* separated from others. Estrangement is experienced when a person chooses to feel unworthy of love. One, however, has the potential to redecide and, consequently, to recover from loneliness.

In my night life ministry I attempted to bridge the gap of loneliness by moving in with a person, attempting to be with him, trying to reflect understanding. Ira Tanner believes that a person who feels he is understood by another person experiences the opposite of feeling lonely.[6]

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[2] Allen J. Enlow, *Depression in Medical Practice*, (West Point: Merch and Co., 1970) p. 162.

[3] Carl Rogers, *Encounter Groups*, (New York: Harper and Row Publishers, 1970) p. 111.

[4] Rollow May, *Psychology and the Human Dilemma*, (Princeton, New Jersey: N.J. Van Nostrand Co., 1970) p. 77.

[5] Ira J. Tanner, *Loneliness: The Fear of Love*, (New York: Harper and Row Publishers, 1973) p. 12.

[6] Tanner, *Op. cit.*, p. 52.

Intensive ministry, reaching out to lonely people, has within it the affirming power of the Gospel. This model of pastoral care maintains that people are valuable and worthy as unique individuals. Many people who experience deep loneliness have made decisions about themselves. They feel unworthy of love and fear the intimacy they both want and need. The risk of rejection, however, is so high that they choose to feel lonely. Through an intensive style of ministry the person is reassured—"You are important as a person and I want to share your concerns." Intensive ministry demands intensive listening, hearing the person's inner struggles and feelings, in order to employ accurate empathy effectively. Although this style of ministry makes the minister vulnerable to rejection, the risks in encounter offer unlimited possibilities for ministry.

SPECIFIC ENCOUNTERS WITH LONELY PEOPLE

During my night life ministry I conversed with many people; several allowed me to share intimately with them. Here are five such encounters which reflect the nature of this ministry.

Encounter One

I met a 35 year old sergeant in the NCO Club. He appeared very interested in sharing, that is, after I initiated the conversation. His wife and children were away visiting in-laws and he had come to the club to have a drink. As I moved in he shared his feelings of emptiness. He told me, "It really hurts to be separated from someone you love." His eyes became moist as he told of the pain of marital conflict he and his wife were going through, and how lonely he felt, and how he wished she was there to talk with him about their relationship. As we concluded, he thanked me for being there—for listening. He said that he hoped he would see me again.

Encounter Two

Entering one Officers' Club, I met an assistant manager who responded very openly to the idea of a chaplain in ministry at the club. While I sat at the bar (visiting with another person), he approached me and appeared anxious to talk. He shared his dilemma with me. He said that many members of his local church found his job at the club unbecoming of a Christian. We discussed how he felt about the situation and what he could do about it. After discussing that concern, he then related painful conflicts that he and his wife had experienced. His wife, he said was becoming more independent and assertive of her needs and desires. He felt that he was losing control of the marriage. In this encounter I was able to be a sounding board for this man's

concerns, helping him to see alternatives. He caught a glimpse of new possibilities and found hope for dealing with both his job and marriage.

Encounter Three

During a quiet evening at the Country Club I sat down next to a senior officer who was in uniform. We began with small talk, but slowly be began to share his concern about the future. His voice cracked with anxiety as he told of his impending retirement from the army and of the uncertainty he felt about starting a new career. His family had already moved to their retirement home and he was feeling a sense of real loss with them gone. He felt bored and lonely in the evenings and had very little else to do but to come to the club. During his dialogue, he allowed me to tune in to his present concerns and to attempt to fill the gap in his life.

Encounter Four

During a very active night at the NCO Club, a sergeant I knew from the training center spotted me at the bar. He invited me to join him and his friend at their table. They seemed eager to talk and soon began to unload a lot of anger. Their jobs they said, made unreasonable demands on their time and placed stress on their families. As I listened, two other persons joined us. They, too, discussed their work and spoke of those situations that caused them great stress. The discussion then moved to positive ways of expressing one's anger and how one could handle anger in specific situations. During our hour together I felt that my presence helped to facilitate an open discussion on a very serious issue, namely, how to deal with anger honestly and constructively.

Encounter Five

On a Wednesday I went to the Officers' Country Club. Entering the main bar, I spotted a young man sitting alone, slumped over and staring at his glass. I moved in next to him and began a conversation. He was a single person who lived alone in a nearby community. He related that he was struggling with the decision whether to stay in or leave the Army. As I moved closer to his feelings, he expressed how lonely he felt when he was alone in his apartment. He described a painful scene. Once he woke up at two o'clock in the morning with a gnawing hunger to talk with another person, but no one was there. The discussion then moved from his loneliness to his theological views. He expressed apathy toward the institutional church. He said it preached against many things, but it did not deal with the issues that affect the average person's life. However, I saw him searching for something in life that would give him new meaning and hope. I shared with him my faith that God's love revealed in Jesus Christ affirms me as a person of worth, even as his love affirms him. We discussed how God's love relates significantly to one's feelings of self-worth, loneliness, fear,

and joy. I left feeling that we had touched each other and that Christ's presence had been very real in that hour.

I feel that intensive ministry enabled me to share the inner feelings and problems of others in meaningful ways. Not all encounters were successful. I was not allowed to enter everyone's life. I was rejected by several people with whom I attempted to share. For every one person, however, that rejected any form of relationship there were three others who were eager to share their concerns and needs.

Of those encountered, only one person came for further sharing after the initial encounter at the club. That was no surprise because I viewed this ministry as being only a one-time encounter. Though further counseling was made available to anyone who wanted it, most did not accept the opportunity.

ACTUAL RESPONSES AND EXPERIENCES AS COMPARED TO ORIGINAL ASSUMPTIONS

My first and most basic assumption about a night life ministry was that some people who go alone to the club bars are experiencing loneliness. I believe that this assumption proved to be correct. Many who shared various feelings of loneliness had come to the club with the hope that by having a couple of drinks, listening to music, visiting freely with certain people their loneliness would disappear and they could leave feeling better. This proved to be true for some who did find fellowship and acceptance. Most who shared with me felt that their loneliness was the result of feeling separated from significant people (wife, family, friends, colleagues) and, consequently, they felt less worthy as persons.

The second assumption was that, by being easily identified as representing the ministry of the church, some people would approach me, initiate conversation, and express a desire to share their problems. This assumption proved to be invalid. During the first two nights of ministry no one approached me—despite my clerical collar—with the exception of a club manager. The effectiveness of this ministry, I came to see, depended upon an intensive style of ministry. This experience told me that many people desire to share their concerns but are reluctant to do so, unless the initiative is taken by another concerned person.

My third assumption was that a night life ministry would make it easier for me to relate to the young officers and NCOs, identifying them with a more open view toward life. This assumption proved to be incorrect. I had just as meaningful dialogues with the older NCOs and officers as I did with the younger. Age did not appear to be a factor in successfully establishing relationships with either.

Was a night life ministry in the clubs an effective and relevant model of pastoral care? In my opinion this model of ministry was effective. It led to many hours of personal sharing with people who were experiencing deep loneliness, boredom with life, frustration with work, marital

conflict or the loss of meaning in life. In a personal one-to-one relationship I was able to care for many people who have no involvement in the chapel ministry. In fact, I met only a very small percentage who were at the time actively involved in any chapel or civilian church program. Many talked about their past religious experience. Some expressed disenchantment with the institutional church and said that they had dropped out of any active participation.

I became conscious of an important question: What basic needs are met in those who come to a club by themselves and can these same needs be met within the *koinonia* of the chapel ministry? I posed the first part of this question to several people and received the same basic response. One sergeant answered, "I come to the club because I want to have a drink and visit with other men, and I feel I can be myself here." Many people I encountered were seeking some kind of nonjudgmental community which would meet their basic need to be accepted, and one that offered an opportunity to relate to others in an informal, nonstructured way. I feel that some of their basic needs for acceptance and for community were met for some in the act of having a drink and relaxing with friends. Others I talked with related a hunger for personal understanding and intimacy at deeper levels. Some handled these deeper needs through excessive drinking which only reinforced certain negative feelings about themselves as being unworthy of meaningful relationships.

Because of my night life ministry, I now see more clearly and affirm that the human dimension—how a person handles fear, guilt, need for love, loneliness, concerns of job and marriage and the meaning of existence—needs more emphasis in our ministry to people. Through sensitive preaching, teaching, counseling, visitation, and group work, ministers can approach and address these and other painful concerns.

I feel that this night life ministry was a meaningful growth experience, giving me the opportunity to tune in with many people in a new model of pastoral care. This model of ministry was focused on a straight encounter with individuals involving intense listening, sharing and being with them as we walked together through the pain and joy of their experiences. I also feel that in those moments of sharing the power and love of Christ were present in a real and beautiful way, allowing two people to open their lives to each other, discovering new meaning to their existence.

CONCLUSIONS

I recommend that those who would begin a night life ministry develop a basic understanding of pastoral care of alcohol dependent persons. I went into this project having completed a two-week alcoholism seminar at Annapolis, Maryland, and continued my work and study by sharing a series of presentations with all personnel in my unit. Even though I did not deal specifically with alcoholism in night life ministry, my basic knowledge of the process helped when minister-

ing to a few individuals who were dealing with alcohol-related problems.

A night life ministry on a post could be experimented with in several ways. One would be to assign the duty chaplain to the clubs during the early hours of the evening. He could make the rounds using the call system that doctors and some chaplains use in different posts. This would add a new dimension of pastoral care to the religious coverage of the post and would put the chaplain in contact with a lot of NCOs and officers that normally he would not see in his daytime ministry.

Another way would be to assign a chaplain fulltime in coverage of night life activity in the clubs, in crisis counseling with the military police, along with other related crises that normally develop at night.

As I concluded this night life ministry and began the process of evaluation, I became vividly aware that more research needs to be done in the area of loneliness and that this problem can be approached more significantly by the redemptive community—the Church. I view the problem of loneliness theologically. I feel that the Church has a healing message of hope and love for those experiencing the pain of feeling separated from themselves, from other people, and from God.

MODELS OF CONSULTATION:
A Viable Model for Increased Effectiveness For Mental Health Professionals and Military Chaplains

Chaplain (LTC) Eugene W. Friesen, USAR

As a person who served as an active duty army chaplain with troop units for five years, as well as serving a similar period of time as the director of the Community Mental Health Center, it occurs to me that professionals from both fields encounter similar problems and promise in the area of serving as consultants in their given areas.

It might be useful to give a sketch of both roles and then explore the commonalities of their consulting functions.

THE CHAPLAIN

The Department of Army Pamphlet 165-2 (October 1973) entitled, "The Chaplaincy: Maybe It Is For You," outlines the major functions of the chaplaincy. These functions include preaching, teaching, counseling, and social concerns (meaning such areas as race relations, alcohol and drug abuse, and family development). It is interesting to note that these functions are essentially direct service functions in which the expectations of the chaplain are fairly clearly defined and understood. Less well articulated or understood is the role of "morale builder." Many chaplains have understood that they are to serve the role of the "policeman of morals" and have often, in the name of morals and morale, made specific recommendations to their commander. This kind of functioning on the part of the chaplain at best represents a limited understanding of the parameters or possibilities of a consultant role.

Many chaplains have experienced a great deal of ambivalence about how to relate to the troops when they are out of their chapel walls. He sees his colleagues from other branches of service performing prescribed roles in garrison training situations or on training maneuvers. For example, the S-4 will have supply responsibilities in or out of the field. The S-1 will have personnel responsibilities in or out of the field. Officers with these roles will live more or less predictable lives in or out of the garrison setting. The chaplain, on the other hand, is expected to be "with the troops," but he is often at a loss to know what his role should be when out there among the people that he is charged to serve. For example, he often finds that in a maneuver situation that his officer colleagues are pressed for time to carry out their duties

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(often under a great deal of stress). They barely have time to note the chaplain's presence. In other training activities, the officers who show up at training sites are typically there to perform some evaluation or inspection function. The chaplain, when he does visit these sites, really isn't sure what his specific role should be although he is under some kind of a mandate to be "with the troops."

It is true that many chaplains have demonstrated a great deal of creativity in dealing with this ambivalent "out-of-the-chapel" role. This kind of creativity often reflects the unique abilities of that specific chaplain and often doesn't easily transfer to other "brethren of the cloth."

The chaplain receives little formal training or guidance about functioning in this area which seems to be so instrumental to his effectiveness.

It is my bias that many chaplains have attempted to demonstrate their viability by "playing the officer role to the hilt." This kind of behavior seems to me to be a plea for acceptance and recognition for the legitimacy of their role which, aside from the direct services such as preaching and counseling, is too vaguely defined.

MENTAL HEALTH PROFESSIONAL

The average mental health professional who goes to work for a Mental Health Center is prepared to deliver direct services using the modality of individual and group counseling. He (used generically throughout the article) is usually prepared to offer consultation around a given client. By and large, he tends to feel more secure within the walls of his therapeutic chapel—the counseling room.

When the Federal Community Mental Act was legislated in 1963, five distinct services were required for a Mental Health Center to be considered comprehensive and eligible for Federal Building and Staffing Grants.

Four of these services involved direct client contact. These services included out-patient, in-patient, partial hospitalization, and 24 hour emergency services. However, one of these required services was to be an indirect service and was to be known as the Consultation and Education Service. This service was designed to facilitate the skills of purportedly healthy persons in ways that would assist them to be successful in intervening in human crisis experienced by troubled persons.

These services required that the mental health professional share his skills with a wide range of persons that they have often in the past viewed with suspicion, i.e., the clergyman, policeman, court worker, as well as the teacher and a wide range of professional persons who have contact with troubled people.

Services conceptualized in this way require that mental health professionals relate to social systems. Not only does he need to relate to the policeman, for example, but to the hierarchy of which the policeman is a part. The mental health worker now finds that he must function in a system with which he is unfamiliar. He must attempt to validate his credibility in this unfamiliar system where his credentials may be viewed with some skepticism. Functioning in this way becomes especially troublesome if this professional must operate in a role for which he has limited training.

OPPORTUNITIES FOR EXPANDING ROLES

Often I have observed how vulnerable the military chaplain and the mental health professional feel when they are asked to function outside the walls of their respective sanctuary.

The example cited earlier of the role confusion experienced by many chaplains when in a maneuver situation seems to me to be symptomatic. The chaplain usually feels comfortable in performing pastoral and counseling functions. Outside of these functions, the chaplain tends to be uneasy about his role expectations. The counselor tends to feel equally uncomfortable outside of the counseling room.

Dr. Gerald Caplan has made a major contribution in the development of Crisis Intervention Theory largely based on studies of emotional crisis experienced by combat soldiers in Korea. This theory reflects a concern about the prevention as well as early intervention of crisis. Chaplan has developed several consultation models which are designed to facilitate strategies of prevention and early intervention of crisis.

While these models will not speak directly to the question of how a military chaplain handles his ambivalence about his functioning on military maneuvers, it will speak to the larger issue of how a chaplain views himself in the context of his military environment.

I believe that these models can be instrumental for the chaplain in enhancing his usefulness to his commander. These consultation models also have utility for the mental health professional in terms of the impact that he can have on the community in which he functions. While it is somewhat frightening to leave the safety of the counseling rooms, the mental health professional has an opportunity to extend his influence through these expanded consultation roles. These enlarged roles, however, are not generally understood by the potential users and need to be articulated to the potential consultee.[1]

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[1] The term CONSULTEE refers to a professional person who *requests* consultation around a given issue.

The statement of goals and philosophy of the Ingham Community Comprehensive Community Mental Health Center [2] in Lansing, Michigan, which I directed for four years, attempted to utilize Caplan's consultation models. More specifically, it was the goal of the Center to dispatch 50% of the total personnel resources of the Center outside of the Center building in such a way that would facilitate the intervention skills of a wide variety of community professionals. While this goal was not fully realized during my tenure as Director of the Center, substantial progress was made in implementing these goals.

It should be noted that the consultation models, which will be discussed in some detail, are still experimental. Their relevance and applicability to a variety of settings need yet to be proven.

Consequently, the attempt to make relevant application of these models to the roles of the military chaplain and the mental health professional will necessarily be somewhat awkward and incomplete. This awkwardness will be increasingly reflected as the descriptive progression is made from the first to the fourth consultation models presented in this paper.

CONSULTATION MODELS

Caplan identifies the following types of consultation: A-1, Client-Centered Case Consultation; A-2, Consultee-Centered Case Consultation; B-1, Program-Centered Administrative Consultation; and B-2, Consultee-Centered Administrative Consultation.[3]

Before looking at these types, it might be useful to make a few general comments about the importance of building a relationship between the consultant and the consultee. Caplan notes that the ideal consultation relationship is one of coordinate interdependence.[4] By this, he means that each gives to as well as takes from the other. The consultee should assist the consultant in pinpointing the special difficulties around the issues in which the consultee needs help. This would assist the consultant in working toward an effective consultant intervention. It is clear from this observation that the consultee's role is not merely receiving in a passive way what the consultant offers but has a responsibility to be involved in the active process of drawing out what is needed from the consultant.

A-1. Client-Centered Case Consultation

This kind of consultation is probably the most familiar type of consultation practiced by both the mental health specialist and the mili-

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[2] Ingham Community Mental Health Center, Lansing, Michigan, 1973. "Statement of Goals and Philosophy" (Unpublished).

[3] *The Theory and Practice of Mental Health Consultation* (New York: Basic Books, Inc., 1970).

[4] *Ibid.*, p. 80.

tary chaplain. While the primary goal of this type of consultation is to develop a plan that will be helpful to the client in question, the consultee should learn something from the encounter with the consultant that will increase his ability to handle similar concerns in the future.

In this type of consultation the consultant must essentially assess two problems: 1) the nature of the client's difficulties and 2) the liabilities and resources of the client as well as the relationships between the client and the consultee.

In the first case, the consultant will have to deal with two basic questions, namely, 1) is the nature of the client's situation such that a referral to a specialized counseling agency is needed and 2) what can the consultee do to help the client by manipulating the usual work environment of the client.

Caplan notes that in the second kind of assessment, the consultant will interest himself in the "details of the human predicament in which the client is currently involved, not as a set of precipitants or consequences of psychopathological deviations, but as the central focus for the investigation." [5] (It is my hunch that some chaplains with some formal training in counseling may be tempted at this point to focus on psychopathological deviations when, ironically, the thrust of their theological training should have prepared them to focus on the details of the human predicament.)

Developing this point further, Caplan cites an observation of Bushard from a military setting:

> The Consultant would not focus so much on the investigation of the soldier's symptomatic picture; on his choice of obsessional, hysterical, or other defenses; and on the patterns of characterological weaknesses displayed. Instead, he would concentrate on the details of his difficulties in dealing with the demands of his duties, and on the nature of his relationships and patterns of communications with his peer group and superiors that are apparently not providing him with the supports and the identifications he needs in order to mold his commitment to his role. The Consultant may, for instance, discover that some differences in culture, possibly linked with race, religion, or class, has initially interfered with free communication between the soldier and his peer group. This isolation may not have been significant until the soldier was burdened by the demand to perform some duty that strained his resources, or by some home problem such as the illness of a family member, or a conflict with his girlfriend. Lack of communication with his peer group and superiors would then mean not only an absence of support and guidance but that his preoccupation with his problem and consequent reduction in efficiency would not be understood and tolerated as a temporary phenomenon and might be greeted by negative sanctions and an increase in duty demands and burdens. Eventually, the soldier might try to escape by the delinquency of going A.W.O.L. or by developing systems that cause the others to perceive him psychiatrically ill. One he has cast himself into the delinquent or

[5] *Op. cit.*, p. 113.

patient role, the expectations of the others in his unit move the focus of their and his attention from his real problems onto his deviant behavior. The Consultant's purpose should be to reverse this process and to uncover information both about the soldier's predicament and about the blocks in his communication of his human difficulties, so that significant people around him may understand the nature of his human difficulties, may learn how to communicate with him and utilize their usual methods of support and guidance. Such an assessment, as is evident from this example, implies that the Consultant should investigate not only the client but also his milieu, particularly the relationship with the Consultee.[6]

It seems clear to me that the role of the mental health specialist and the military chaplain are rather similar in this kind of consultation opportunities. However, both the chaplain and the mental health professional can, in their over-identification with either the consultee or the client, miss the opportunity to serve as a catalyst for creative change.

A-2. Consultee-Centered Case Consultation

In this type of consultation the focus is primarily on the difficulties the consultee is having with his client rather than on the difficulties that the client may be having. The immediate goal is not the improved behavior or adjustment of the client, although this kind of side benefit may be welcomed. The primary goal is rather the improved functioning of the consultee in relating and working with his client as well as the clients who present similar difficulties in the future.

Caplan devotes several chapters in his book, previously cited, to a discussion of this type of consultation. A significant part of this discussion relates to what he has called "theme interference." By this he seems to mean that the consultee sees his client through his own conflicted experiences to the degree that the consultee loses the necessary objectivity to respond appropriately to the client. One example of theme interference might be illustrated by a commander who is responding to one of his "charges" as if he were his own teenage son who might be engaged in a series of "acting out" behavior. Another example might be a teacher who is responding to a younger sister of one of her former pupils in much the same way as she responded, perhaps many years earlier, to her own younger sister.

Caplan points out that the consultee might be generally effective in relating to his clients but needs the assistance of a consultant to lead him out of the kinds of "blind spots," illustrated in the previous paragraphs, which limit his effectiveness in his organization.

Often the mental health specialist has not been prepared by his training to provide this kind of consultation. There is growing evi-

[6] *Op. cit.*, p. 114.

dence that some university departments are aware of these gaps in training and are beginning to take steps to correct this deficiency.

Some military chaplains have intuitively been able to provide this kind of consultation to their commanders and the NCOs with whom they have established a good rapport. While this kind of consultation may seem a bit heavy clinically for chaplains to deal with, these skills might add some meaning to his attempts to leave his chapel sanctuary to meet his constituents in this "real world."

Perhaps the US Army Chaplain School needs to explore the possibility of adding courses in their pastoral counseling and psychology curriculum which would be designed to enhance the chaplain's consultation skills as well as his "one-to-one" counseling skills.

B-1. Program-Centered Administrative Consultation

This area of consultation is one that the average mental health specialist and the military chaplain tend to avoid. This avoidance in part reflects a "people orientation" rather than an "organizational orientation." This orientation undoubtedly reflects the motivations which lead to their initial career choice. The training bias in both roles has oriented toward direct "one-to-one" client services. Typically both mental health specialists and chaplains tend to dislike and avoid administrative responsibilities. As a result they are typically not very conversant around administrative or organizational issues.

The question could be legitimately raised why a mental health specialist or a military chaplain should be interested or concerned about this type of consultation.

It goes without saying that if a person is to serve validly as a consultant in this area, he must be knowledgeable in the areas of organizational theory and practice, program planning, fiscal and personnel management. Is there a rationale for the one whose orientation has been person-centered to try to play this kind of a consultation role? Should this kind of consultation be left to those whose specialty is management consultation?

A case could be made that persons whose intuitive skills are finely honed and who also possess the necessary knowledge and experience in the areas of administration, might be able to use effectively both sets of skills to a real consultation advantage.

It must be admitted that there are few mental health experts and few chaplains who are currently prepared to play this kind of role. Both the chaplain and the mental health specialist, however, are assuming greater administrative and planning roles than ever before. Perhaps future training models for both fields will take into account this untapped potential. This kind of input could have an impact on a

number of social systems that neither the mental health specialist nor the minister have seen as part of their domain.

An interesting example of this kind of involvement is the training model for the Police Human Relations Training Program that has been jointly prepared by the Tuscson (Arizona) Ecumenical Council and the Justice Committees. In this program a great deal of emphasis is placed upon the development of communication skills among police officers. The focus is also on greater self-awareness and how to deal with the projected feelings directed against police officers by minority groups who are reflecting their own fear of rejection. This training model also places a great deal of emphasis on measuring attitude changes. I find it most exciting that clergymen should view participation in this kind of training as part of their ministry.

While this training is not a pure example of program consultation, it nevertheless points clearly to future consultation models on the part of the clergy. Truly, no profession is "an island unto itself."

B-2. Consultee-Centered Administrative Consultation

This type of consultation is similar to Consultee-Centered Case Consultation with the exception that the consultee is concerned about administrative issues rather than with a client.

The consultant, who is often called in at a time when the organization is experiencing a great deal of stress, has to invest a great deal of energy in building the kinds of relationships with persons who will be instrumental in uncovering problem areas around which future recommendations will center. The consultant can easily be seen, especially when status differentials are clearly marked within the organization, as the threatening arm of the administrator. The consultant also must exercise care about the manner in which he plans the intervention. He must be aware of the commander's or the administrator's felt vulnerability.

Typically this type of consultation will be from an "outside-the organization" consultant. It is also clear that while the consultant is responsible for planning the content of his intervention strategy, he is not responsible for whether or not this intervention strategy is implemented within the organization.

The comments earlier made about the mental health specialist and the chaplain are germane here. Typically these professionals haven't seen this kind of consultation as being in their area of responsibility. They generally feel uncomfortable about being pressed into this role and would rather not risk this kind of involvement. It is my hypothesis that the demands that they leave the security of their offices and become part of the "real world" where they must deal with a multiplicity of organizations will increase.

CONCLUSION

While I would be the first to admit that these models proposed by Caplan may not equally apply to the chaplain and the mental health specialist, they are models which could serve a useful function in stimulating creative communication about ways in which both roles could be enriched.

These models point in the direction of providing substantive content in areas which both professionals have found ambiguous and undefined in the past. These models will undoubtedly need considerable adaptation as far as these roles are concerned.

The US Army Chaplain School has greatly enriched the Pastoral Counseling and Psychology curriculum over the past decade. Chaplains are now more adequately prepared to serve in the "one-to-one" counseling roles than in the past. Little attention, however, has been given to their roles once they leave the security of the chapel walls.

It may be that these consultation models may need considerable revision before they will have direct relevance for the military chaplain. Nevertheless, Caplan's creative models, which have yet to demonstrate their full potential, could prove to be seminal in developing consultation models that have sharper relevancy to the chaplaincy.

THE MILITARY CHAPLAIN AND THE MUSLIM SERVICEMAN

Chaplain (MAJ) Joseph P. Dulany

Military chaplains are charged with the responsibility of providing for the religious requirements of members of religious groups not represented by chaplains in the military service. As staff officers they must also advise their commanders concerning the distinctive needs and practices of such groups. Consequently, chaplains must be aware of the needs and distinctive practices of these groups in order not only to serve them effectively, but also to insure that they are provided ample opportunity to exercise their faith. Too frequently, unfamiliarity with a distinctive minority religious group results in inadequate religious coverage for adherents and possible embarrassment for the chaplain and the command. One of these groups is the Muslims, who, although a minority unrepresented by a chaplain, still require religious coverage.

IGNORANCE CREATES DIFFICULTIES

I called for an appointment with an individual at the Islamic Mission of America located in downtown Brooklyn. On the day of the scheduled interview, I arrived at the Mission located in a brownstone building in a residential area near the Brooklyn Civic Center. Since the entrance was blocked due to renovations, I entered a basement door and climbed a stairway, expecting to find a reception area where I could inquire about the location for the interview. Much to my surprise, I entered a room, which I later discovered, was the main prayer room of a mosque. I noticed several individuals prostrate on small carpets in this plain and unadorned room. A doorway leading to what appeared to be a reception area was nearby. I moved to this room and was greeted a few minutes later by a man wearing a *fez* who motioned me to follow him to an interview room.

I enjoyed an extremely interesting and informative conversation with the individual in charge of the Islamic Mission. My mission accomplished, I asked to be excused and was shown out of the mosque. As my guide was directing me to the downstairs exit, he indicated that I should remove my shoes when passing through the prayer room. I was embarrassed to acknowledge that I had failed to do so when I entered. My host graciously replied that I did not know of this custom and thus my failure to observe the custom was excused. This incident

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illustrates the type of situation in which one can become involved through ignorance of another faith group's distinctive practices.

DIFFERENCES BETWEEN MUSLIMS AND BLACK MUSLIMS

The religion of Islam rose in the seventh century A.D. under the inspiration and through the leadership of Muhamad. Today, over five hundred million people profess the Islamic faith. Some ten thousand Muslims are found in the United States.[1] A small percentage of Muslims are presently in the military services.

The Muslims which this article describes are to be differentiated from the Black Muslims or "The Nation of Islam." Although influenced by the writings and practices of orthodox Muslims, Black Muslims are mainly concerned with the social dynamism latent in Islam. Historically, the Black Muslim movement has supported a doctrine of Black supremacy. White men are excluded from participation in the Black Muslim movement on the basis that the Black man must have a separate identity and existence from the white man. While Black Muslims adhere to a moral and dietary code similar to orthodox Muslims, their emphasis has been placed on socio-political goals. Black Muslims avoid contacts with whites as much as possible. Orthodox Muslims proclaim an openness to all who will submit to Allah. Black Muslims choose not to serve in the military on the basis of the movement's position of Black separateness. Orthodox Muslims do not discourage participation in the military services.[2]

DISTINCTIVE PRACTICES

The distinctive nature of the orthodox Muslim faith cannot be disputed. A number of needs and requirements must be dealt with constructively if the Muslim is to participate in military service.

The requirement for the Muslim to pray five times daily seems most crucial. This worship requirement, called the *Salah*, is an essential obligation of the Muslim and the supreme act of righteousness. Muhammad placed greater importance on prayer than on any other religious duty. Prayer for the Muslim consists of readings from the *Quran*, the holy book of writings which constitute the Muslim's main reference, not only for spiritual matters, but for every event of the day, confessions of faith, moments of personal meditation, and the benediction or petition for the prophet. Prayer is offered according to

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[1] For a concise introduction to the religion of Islam, the reader is encouraged to read Chapter Seven of *A Guide to the World's Religions* by David G. Bradley, published in paperback by Prentice-Hall Inc., Englewood Cliffs, N.J. A comprehensive study of Islam is provided by Caesar E. Farah in his paperback book *Islam*, published by Barron's Educational Series, Inc., Woodbury, New York.

[2] Ceasar E. Farah, *Islam* (Woodbury, New York: Barrows' Educational Series, Inc., 1970) pp. 274–278.

a definite pattern five times daily: at dawn, midday, midafternoon, sunset and nightfall.[3]

Before prayer the Muslim observes a prescribed cleansing ritual. He washes the hands and arms to the elbows, the mouth and nostrils, the face and the head, finally the feet to the ankles. Running water is preferred, but if unavailable, sand or clean earth may be used in the ablution.[4]

In theory, the Muslim may offer his prayers at the appropriate times wherever he happens to be, although attendance at a mosque is preferred. In practice, the Muslim would have difficulty in fulfilling this required act of worship while in basic training where time is at a premium and privacy is rare. In this setting, the man's treatment would depend largely upon the acceptance and understanding of his religious requirements by leadership personnel. The chaplain should rightly advise these leaders of the peculiar needs of Muslim servicemen. In other settings, the Muslim would have little difficulty in fulfilling the obligation.

At nearly any post, a military chapel facility would be made available for the Muslim's devotional duties. The facility could also be used for the Friday midday service, which is considered the major gathering of the Muslim community for corporate worship. The Muslim would probably request the use of a room other than the sanctuary in a chapel since his worship requires the use of an austere setting. The commander should be advised of the Muslim's obligation to attend Friday midday services. It would be understood that he could return to duty after the services.[5]

The dietary requirements present a second crucial adjustment for the Muslim serviceman. The dietary laws of Islam are similar to those of Judaism. Eating swine's flesh is forbidden, as is the drinking of alcoholic beverages.[6] The eating of meat of any animal that has died of natural causes is prohibited.[7] Other prohibited items include blood and that which has been dedicated to any god other than Allah. In actual practice, the flesh of all animals not slaughtered in the prescribed manner is unclean, although in an emergency anything edible is considered lawful.[8] In instances where Muslim-prepared food is not available and Jewish Kosher food is, the Jewish food may be eaten by the Muslim in good faith.[9]

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[3] Farah, *op. cit.*, pp. 5–6.

[4] Kenneth Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1956) p. 108.

[5] Luther Driver, "Questions on the Religion of Islam" (New York, 1973) p. 3, Mimeographed.

[6] David G. Bradley, *A Guide to the World's Religions* (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1963) p. 67.

[7] D.A. Faisal, *Allah Our Lord is One* (New York: Privately Printed) p. 15.

[8] A.S. Tritton, *Islam, Belief and Practices* (London: Hutchinson University Library, 1966) p. 129.

[9] *Quran*, Surah V:5.

Assuming that much of the food prepared in military mess halls would be considered unclean by the Muslim, the practicing Muslim would have to be very selective in his eating. One solution would be for the Muslim to make arrangements for the eating with the Orthodox Jews in the Kosher kitchen. Most installations provide this facility for Jewish personnel. Another solution would be for the Muslim to be placed on separate rations. That would allow him to purchase and prepare his own food.

The observance of the *Ramadan* fast, a major religious rite for the Muslim, is a further obligation. *Sawm*, the fast, is to be observed in the month of *Ramadan*. During this time the Muslim must refrain from partaking of food or drink and abstain from sexual relations during the hours "when a white thread may be distinguished from a black one before sunrise until sunset." If a Muslim fails to fast he may compensate for his failure by feeding a poor man. He may compensate for his sexual excess by fasting two months, or feeding sixty persons. The validity of the fast is determined by the intention *(niyah)* of the Muslim. Depending upon the month in which *Ramadan* falls, the fast may last from twenty-eight to thirty days. The completion of the fast is celebrated by a time of festival.[10]

In fulfilling this requirement the Muslim would be unable to eat during daylight hours for a month-long period of time. Understanding and some adjustment of the man's schedule by his immediate supervisors would be required in order for the Muslim serviceman to observe the fast. As an alternative, the Muslim serviceman might choose to substitute another act of piety for the fast as allowed by Muslim law.[11]

The pious Muslim may wish to wear a beard and turban as suggested by Muslim tradition, "keep beards and leave the mustache." [12] The pious Muslim may also desire to wear a turban wrapped around a small skullcap called the *kufi*. Muslim tradition maintains that Muhammad said, "Turbans wound around hats are what distinguish us from the polytheists." [13]

The man may wish to submit a request for official permission to wear the items on the basis of religious practice and faith. The chaplain could assist the man in preparing this request.

One of the Muslim's major holidays, the feast of the *Ramadan*, requires his attendance and participation. The *Ramadan* feast celebrates the completion of the month-long *Ramadan* fast. This festival

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[10] Farah, *Islam*, p. 144.
[11] Farah, p. 144.
[12] Muhammad Ashrat, *Mishkat Al-Masabih* (Lahore: Kashmiri Bazar, 1970) p. 358.
[13] Arthur Jeffery, ed., *A Reader on Islam* (New York: Mouton and Co., 1062) p. 136.

lasts three to four days and is considered an important occasion in the social life of the Muslim community.[14] Authorization to attend in most commands requires only a request for permission to attend the holiday with appropriate documentation attached.

A major concern of the chaplain and commander would be completing arrangments for a unit memorial service. In the event of the death of a Muslim while on active duty, the unit would probably want to hold a memorial service in memory of the deceased serviceman. If a unit memorial service were conducted, this service should be of a military/patriotic type. The service should be conducted by line officers in a location other than a chapel sanctuary. Scripture readings and prayers are not to be used. This is an agreement with the Muslim's custom of conducting services in an austere setting apart from symbols of other religions and without benefit of other than Muslim clergy.

A further consideration is the Muslim's participation in military social activities. It should be recognized that the faithful Muslim must abstain from the use of alcoholic beverages.[15] This man, like any other, should be provided the opportunity to choose the social activities in which he desires to participate.

A final consideration is the provision of Muslim *Imams* to counsel and provide services for the Muslim serviceman. There are no Muslim chaplains in the military since the Muslim faith has no ordained clergy.[16] If Muslim men are assigned to a unit, the chaplain should attempt to find a Muslim lay leader to provide religious guidance for the men of this faith. If no mosque is available, the chaplain should seek assistance from a Muslim organization in the area. Muslim centers are located in most metropolitan areas.

A MUSLIM CAN SERVE IN THE MILITARY

My research indicates that the Muslim serviceman would experience little difficulty in the military if he were flexible and highly motivated toward military service.

The military chaplain can assist the Muslim in discovering the means for fulfilling his religious duties and responsibilities. Moreover, the informed chaplain can advise the commander of the distinctive religious needs of the Muslim, thereby insuring that the Muslim serviceman be provided the opportunity to exercise his distinctive faith.

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[14] Driver, "Questions on Islam," p. 6.
[15] Bradley, *World's Religions*, p. 74.
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MINISTRY TO CONSCIENTIOUS OBJECTORS

Chaplain (CPT) Isaac B. Pendergraff

Conscientious objection to military service has been a persistent issue in American public life. From 1673 the government has recognized, within certain limits, the right to decline participation in war. In subsequent wars the nature of those limits have been subjected to considerable debate, and in some cases those limits have been extended.

Recently the controversy surrounding the Vietnam war has caused considerable attention to be focused on the problem of conscientious objection, and in a notable case, *United States v. Seager*, the Supreme Court recognized the right of conscientious objection on humanist grounds. In all instances, however, the government and the courts have declined to grant this right to those who object to particular wars. That issue remains unresolved.

Generally the issue of conscientious objection rises before one enters the service. Once a person enters the military service, however, his or her application for conscientious objector status usually creates difficulties, if not serious problems. It is military policy to refuse to grant conscientious objector status based on conscientious objection which existed but was not claimed prior to military entry. Military policy and procedures place considerable obstacles in the way of a person whose objections have developed after entering military service. Moreover, the movement toward all-volunteer armed forces has not mitigated the problem of conscientious objection within the military. A proposal was offered to abolish conscientious objection within the military due to the termination of the Selective Service System in 1973.[1] Although the Department of the Army rejected the elimination of conscientious objector status, there is the strong presumption that a volunteer for military service would not be a conscientious objector. This presumption, however, does not give due recognition to developmental conscientious objection. Since human beings are dynamic rather than static, it is possible for a person who volunteers for military duty to develop into a conscientious objector.

The following analysis grew out of my concern about the problem of conscientious objection, which was fostered by my various experiences within the military as a chaplaincy trainee and as a chaplain's

[1] See *New York Times*, 23 December 1972, sec. 1, p. 1.

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assistant. I became particularly concerned about ways in which the chaplain might function on behalf of a soldier who makes application for recognition as a conscientious objector. My interest in this subject was heightened by reviews in many cases of conscientious objection. Two cases in particular, *Levy v. Dillon* and *Noyd v. Bond*, illustrate the problem. Both cases, based on moral rather than religious conscientious objection, led to a proposal which would mitigate the problems of conscientious objectors within a military context.

Levy was a medical officer in the United States Army. He was employed as Chief of the Dermatology Clinic at Fort Jackson, South Carolina. He believed the war in Vietnam was wrong and stated his belief to aidmen, patients, and enlisted men, in violation of the responsibilities of rank. Eventually, Levy was issued a formal military order which required him to train Special Forces aidmen. He refused to obey this order on grounds that "medicine should not be used for political purposes." Levy requested recognition as a conscientious objector, however, his application was denied. A General Court Martial was convened, and Levy was charged with "willful disobedience of a lawful order and promoting disloyalty and disaffection among the troops." On June 3, 1967, Levy was sentenced to "dismissal from service, forfeiture of pay and allowances, and confinement at hard labor for three years" in the United States Disciplinary Barracks, Fort Leavenworth, Kansas. The conviction and sentence was affirmed by the Army Board of Review and the United States Court of Military Appeals.[2]

Noyd was a career officer in the United States Air Force. He was employed as a psychology instructor in the Air Force Academy. He declared that his "faith and ultimate loyalty" forbade him to fight in Vietnam. Noyd requested recognition as a conscientious objector and offered his resignation for the "good of the Air Force." Both requests were denied. Thereafter, Noyd was transferred to Cannon Air Force Base, New Mexico. At Cannon he was issued a formal military order which required him to teach one of the junior officers to fly a military airplane. Noyd refused to obey this order on grounds of conscience that this was a "clear and direct contribution to war." A General Court Martial was convened, and Noyd was found "guilty of wilfully disobeying a lawful order." On March 9, 1968, Noyd was sentenced to "one year's confinement at hard labor, forfeiture of all pay and allowances, and dismissal from the Air Force." The conviction and sentence was affirmed by the Air Force Board of Review. Noyd was thereby con-

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[2] Andrew Kopkind, *America: The Mixed Curse* (Middlesex, England: Penguin Books Ltd., 1969) pp. 194–197; see also *Levy v. Dillon*, 415 F 2d 1263.

fined in the United States Disciplinary Barracks, Fort Leavenworth, Kansas, pending completion of appellate review.[3]

The Levy and Noyd cases illustrate that there are three interrelated contexts in which the problem of conscientious objection appears. The first is establishing the genuineness of the claim. The second is insuring that the claim is reasonably considered. The third is protecting the rights and integrity of the soldier in a context that might be hostile to his conscientious objection.

Since cases of moral conscientious objection are more difficult to establish than cases of religious conscientious objection, the chaplain must share the burden of proof with the soldier who makes application as a conscientious objector. I refer to the role of the chaplain as *clarifier*, *mediator*, and *soldier's advocate*. The roles of clarifier and mediator can be exercised within the military. The role of soldier's advocate presently cannot, that is, as I define it here.

As a *clarifier* the chaplain assists the soldier in thinking through his convictions. In this capacity the chaplain is functioning mainly in a counseling situation. The soldier's statements and behavior are analyzed over a period of time to determine their consistency and thereby to establish the soldier's sincerity. The chaplain as clarifier is an investigator who reaches a decision about the validity of the soldier's claim as a conscientious objector as a result of reasoning and cumulative facts. In this role, it is the chaplain's responsibility to assist the soldier in understanding his beliefs and in understanding the position he must take as a result of his beliefs. The chaplain does not seek to persuade the soldier toward a particular position; the chaplain, however, does provide the soldier with information which he needs to make an informed decision.

The chaplain not only functions as the soldier's clarifier, but also as a clarifier for the military bureaucracy. He gives an opinion about the sincerity of the soldier's claim. It is particularly important for the chaplain as clarifier to offer evidence indicating the depth of the soldier's convictions.

There are problems in clarification. Standards on which judgments of the claims are based are not absolute, objective measurements. This makes it difficult for the chaplain to show the cogency of evidence that compels the acceptance of the facts. The principal problem is establishing proof of sincerity. Another problem in clarification is that the notion of a neutral observer is not an adequate understanding of how a clarifier operates. The function is, in fact, a form of pastoral counseling.

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[3] Roger L. Shinn, *Wars and Rumors of Wars* (New York: Abingdon Press, 1972) pp. 210–211, see also *Noyd v. Bond*, 395 U.S. 683.

The prescribed methods by which the chaplain establishes the genuineness of a claim have certain shortcomings. Military regulations require that the soldier be interviewed by a chaplain. The chaplain could form his opinion solely on the basis of one interview rather than seeking additional information. Since the analysis of the soldier's behavior is based on the chaplain's observations and his experience in applying his knowledge of human behavior, objectivity is difficult to establish.

Additional instruments for gathering information must be used if the chaplain is to be persuasive. In the Levy and Noyd cases, the chaplains wrote opinions affirming the officers' sincerity; however, findings indicated that their opinions were not supported by additional instruments. Thus, I recommend strategies of Rogerian Listening, Either-Or Forced Choice, and Strength of Values.[4] These strategies would assist the chaplain in offering evidence implicating the soldier's sincerity, his consistency, and the depth of his convictions. Moreover, the strategies are non-clinical. The chaplain, as a clarifier, functions in a non-clinical capacity. He is not engaged in the diagnosis or treatment of a deep psychological problem. Should the chaplain encounter such a problem, he would be encouraged to utilize referral agencies within the military.

A chaplain's opinion establishing the sincerity of a soldier's claim may be rejected. If this occurs, the chaplain can then assume the role of a *mediator*. Mediation essentially involves a relationship between the chaplain and military bureaucracy. The chaplain plays an active role in securing the acceptance of the soldier's claim by not only attesting to the soldier's sincerity, but also by vindicating his claim. As a mediator the chaplain communicates the grounds of the soldier's objection, mitigates tension, and seeks to reconcile differences between the differing parties.

The mediator must inform those who judge the merits of a soldier's claim that freedom of choice must be preserved. The mediator must also support the soldier on the basis of the merits of his particular objection because each case of conscientious objection is different. It is essential that the mediator be acquainted with the literature relating to the specific objection.

The mediator's purpose is to bring together differing parties or to reconcile their differences. The chaplain, as a mediator, does not seek to bring the soldier and the military bureaucracy to agreement on all issues, but rather to bring the two parties to mutual acceptance of differences.

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[4] See Sidney B. Simon, Leland W. Howe, and Howard Kirschenbaum, *Values Clarification* (New York: Hart Publishing Company, Inc., 1972) pp. 295–298; pp. 94–97; and pp. 250–251.

Mediation is not without problems. One problem which the chaplain faces as mediator is the ethos of the military bureaucracy. The obedience principle of the military bureaucracy exerts a strong influence on mediation. The obedience principle is characterized by the performance of what is required or enjoined by authority. The opposite of compliance with authority is disobedience. Both Levy and Noyd were caught between the military value of obedience and non-military values. Both chose to follow the dictates of their own consciences.

Another characteristic of the military ethos which presents a problem to the mediator is its tendency to preserve the establishment and to value tradition. Masculinity is also an important characteristic of the ethos of the military bureaucracy. Rigid definitions of virility coupled with prompt execution of orders can cause the conscientious objector to be viewed as weak and passive. The chaplain as mediator must be cognizant of the effects of the military ethos in order to prevent the military bureaucracy from acting against the best interests of the conscientious objector.

The principal problem which the chaplain as mediator faces is not military ethos, but his relationship with the soldier's commanding officer. The chaplain and the commander should share the responsibility of insuring each individual's acceptance within his unit. The main source of problems traceable to constituted authority is a lack of a clear understanding about human nature. Since a soldier is a person influenced by conscience, the chaplain can play a decisive role in clarifying the role of conscience on individual decisions. The chaplain would need to emphasize the fact that personal integrity or self-respect requires that the soldier's actions are consistent with his values. Observance of laws, automatic response to commands, and perpetuating man-made orderliness can be in fundamental conflict with the soldier's integrity. Consequently, the soldier may find himself in a situation where obeying a command violates his self-respect.

The Levy and Noyd cases illustrate why the problems of conscientious objectors are related to the environment or community of the military. Although Levy's case involved medical ethics and Noyd's case involved personal ethics, the problems in both cases centered around the obedience principle of the military. Levy's case involved a choice between loyalty to the military bureaucracy and loyalty to his medical ethics. By refusing to train Special Forces aidmen to use medicine for political purposes, Levy chose to follow medical ethics. The environment was opposed to change in Noyd's case. The military bureaucracy would not recognize his humanistic beliefs which precluded him from participating directly or indirectly in combat duty. In both Levy's and Noyd's cases, commanding officers misunderstood newer religious persuasions and were inclined to foster traditional

forms. Consequently, both Levy and Noyd were pushed into disobeying an order.

Both the commanding officer and the chaplain must know, accept, and meet the basic requirements for mediation if the chaplain is to serve as mediator. The principal requirement is that both the commanding officer and the chaplain respect the different roles which each is qualified to play. The chaplain, as a staff officer, should advise the commanding officer on spiritual and moral matters. In the Levy and Noyd cases, findings indicate the chaplains testified on behalf of the officers' interests; however, there was no evidence to indicate the chaplains advised their commanding officers on matters relative to conscientious objection. The chaplains did not function as specialists in the field of religion. As mediator the chaplain should be recognized as a specialist in the field of religion. Since the commanding officer is also responsible for the spiritual and moral welfare of the soldiers under his care, he should work with the chaplain to create and promote a wholesome atmosphere in every aspect of military life.

A particular requirement of the chaplain as a mediator is that he have a courageous manner. He must be capable of meeting danger and difficulties with firmness. As a mediator, the chaplain functions as a staff officer as well as a minister. He is the soldier's spokesman. It is of prime importance that the chaplain be considered just, fair, impartial, discerning, helpful, and convincing in order to mediate effectively.

It may happen that the chaplain fulfills his responsibilities as a mediator, but the soldier's claim is still rejected. The commanding officer may not be a virtuous man. He may not be able to acknowledge values higher than those of constituted authority. If this occurs the chaplain should become the *soldier's advocate* to salvage his claim. Approval of a claim may be denied as a result of undemocratic practices, technical, mechanical obstructions, and other causes. Although clarification and mediation, hopefully, would be sufficient for the purpose of a soldier who claims recognition as a conscientious objector, in some cases advocacy may be necessary. Advocacy is a means of salvaging the soldier's claim when the chaplain has exhausted his remedies as a clarifier and mediator.

The Swedish military has already recognized the importance of advocacy. They have instituted an office of military ombudsman who has the power to investigate complaints in cases of institutional abuse, and to correct any condition that might prevent a person from obtaining a just decision.[5] I am proposing that the United States military needs a similar official position which could be incorporated into the office of the chaplain.

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[5] Hugo Henkow, "The Ombudsman for Military Affairs," *The Ombudsman*, ed. Donald C. Rowat (Toronto: University of Toronto Press, 1968) pp. 52–57.

The soldier's advocate should have the power to require the authority concerned to arrange for and conduct necessary hearings at which he can ask private organizations and experts to express their opinions. He should also have the power to ask for counter-investigations by the police. It is particularly important that the advocate should have access to secret and other documents and communications that may provide information essential to the soldier's case. The advocate should be given the authority to find any condition that needs correction that might prevent a soldier from obtaining a just decision.

The significance of the advocate's task should be viewed in light of the obstacles which the military places before the conscientious objector. Inconsistency in democratic practices is one obstacle which faces the conscientious objector. He is a citizen of a democratic country which grants him the right to follow the dictates of his conscience and to adhere to his religious beliefs, yet his political military community does not always grant him that right. In both Levy's and Noyd's cases, the officers' rights to follow the dictates of their consciences were abridged. Conflict arises when civil and military rights are not in total agreement.

Another obstacle for the conscientious objector falls under the category of administrative mistakes, omissions, and delays in handling cases. An administrative error prevented the effective processing of Noyd's claim.

There are possibilities for effective advocacy in the Levy and Noyd cases. In Noyd's case, the advocate could have examined and called for a careful review of the decisional law governing religious conscientious objectors, separating discriminating pacifists from universal pacifists. If he discovered an error, he would have had the right to call it to the attention of the administration to work toward correcting the error. The chaplain as an advocate would have had the power to persuade the commanding officer to state his reasons for disapproving Noyd's application and recommend that his claim be signed and validated if a reason was not given. In both Levy's and Noyd's cases the advocate would have been of the opinion that a grievance existed because their commanding officers administered a law of the structure unjustly. He could have called the error to the commanding officer's attention in order to have the error corrected.

When Levy was treated unjustly for obeying his conscience, the chaplain advocate could have investigated the matter and brought any irregularities to the attention of the commanding officer or to a higher authority. The Levy and Noyd cases illustrate the possibilities for advocacy if the chaplain is granted the power to correct injustice and recommend changes in policies which abuse the soldier's rights. That would require, of course, appropriate laws to be passed and enforced.

CONCLUSION

This article has illustrated the need for three distinct roles in which the chaplain could function on behalf of a soldier seeking recognition as a conscientious objector. It is important to note that the three roles are to be assumed consecutively. Only after one role fails to achieve the desired results is another role assumed. It is hoped that the chaplain as clarifier can gain validity for the soldier's claim by offering evidence to indicate the soldier's sincerity, his consistency, and the depth of his convictions. If this first step fails, the chaplain proceeds to become a mediator and when necessary, an advocate.

ACTIVE DUTY TRAINING FOR NEWLY COMMISSIONED RESERVE COMPONENT CHAPLAINS: SUGGESTIONS AND PRACTICAL ADVICE FOR SUMMER TRAINING

Chaplain (LTC) James H. Edmonson, USAR

As a Reserve Component chaplain you will be called upon to serve at least two-weeks active duty for training (ADT) each year at a military installation. If this is your first tour you have an interesting two-weeks ahead. It can be a valuable training period for you both as a military man and a minister—or a waste of time. The rewards and benefits that accrue during this period depend, to a large extent, on what you are able to do with your time. Unlike most line officers, who have their training plans set well in advance and usually know what they will be doing each day and the goals they hope to attain, your training is less rigid and offers greater latitude in planning daily activities. The imaginative chaplain will be able to fit into the training routines of the post and become a useful member of the unit or of the office assigned.[1]

You might initially feel strangely out of place on an unfamiliar military post and ask yourself questions such as: "What am I doing here?" "What am I supposed to do?" This paper will provide you with practical information and useful suggestions to help make ADT rewarding for you, for the soldiers you serve, and for the army as a whole.

The basic mission of the Reserve Component chaplain is to be prepared for active duty in time of war or national emergency. He must be highly qualified, well-trained, and adequately prepared. Formal training, civilian and military, prepares the chaplain to perform tasks required by regulations and by individual commanders.[2] Yet, formal training alone does not adequately prepare the chaplain to meet all the challenges he will confront. Two-weeks active duty each year will give him an opportunity to confront many of these challenges and will help train him to function efficiently as a reserve chaplain or a regular army chaplain if called on for a longer tour of duty.

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[1] Chief of Chaplains Five Year Program, FY 1974–1978 (Department of the Army), pp. iii–v. A list of 12 areas of emphasis for military chaplains is provided.

[2] AR 165–20, Religious Activities: Duties of Chaplains and Commanders' Responsibilities; FM 16–5, *The Chaplain*. See also AR 310–25 and FM 101–5.

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Reserve Component chaplains come to ADT in two capacities: as filler chaplains, or as TOE chaplains assigned to reserve and national guard units. The important difference is that TOE chaplains will be with their assigned units, while filler chaplains will be assigned to units on the post and will serve with people they do not know personally. Satisfactory service can be performed in either situation, although the problems encountered might vary.

COMMANDER-CHAPLAIN RELATIONSHIP

Commanding officers have considerable influence on the effectiveness of the unit chaplain. If the commander sees the functions of the chaplain's section as an integral part of his command, then the chaplain will be given the opportunity to contribute in various ways. Occasionally commanders consider their job at ADT so demanding that they give little or no time to the chaplain's program. If this attitude is taken by the commander, your job at ADT will not be easy. Your first task will be to show the commander that you have something of value to offer that will make his command more effective. Here is where individual ingenuity and a positive personality are needed. You might begin by being honest, frank, concise, considerate, and genuinely helpful. However, do not over do it; do not get in his way so as to obstruct his plans. Avoid taking "liberties" such as by-passing standing operating procedures, violating post regulations, or using unauthorized parking space. There is nothing to be gained by unnecessarily provoking the commander or his staff officers.

The commander's estimation of the value of the chaplain is indicated in many ways. One indication is his invitation to attend staff briefings. Attendance at staff meetings is beneficial to the chaplain. If you are allowed to attend, you will be informed about post activities and, more importantly, about your own unit. You will learn where the troops are being trained, what problems have arisen in the unit, the names of individuals who are sick or confined, unit projects that call for your participation, and other information that might not be of particular concern to you at the moment. You will also be able to inform the staff of your activities and solicit their support and suggestions, as well as cultivate good rapport with the commander and his staff. On the other hand, if left out, you will be greatly handicapped, and will have to find out this information as best you can.

Another indication of the commander's attitude is seen in his visible support for the chaplain's program, such as attendance at the religious services. Without his support the chaplain's program will go limping along and troop attendance at religious services and other functions will be reduced. Additionally, the poor attitude of the commander can

be contagious, in fact, in turn, it will affect the thinking and comments of other staff officers as they come in contact with the chaplain. Fortunately, almost the opposite occurs when the chaplain develops a relationship of trust and mutual respect with all members of the command. Daily contact with the commander at staff briefings is a good place to begin building this mutual respect and trust.

PROFESSIONAL DUTIES

> The primary mission of the chaplain is to provide for the religious and moral needs of military personnel, their families, and authorized civilians, with special attention given to the welfare of the soldier.[3]

As a chaplain you will provide a dynamic and comprehensive program to include religious services, religious education, and pastoral care. Religious services will normally include services of worship, religious retreats, marriages, baptisms, funerals, and other sacraments, rites, and ordinances. Religious education activities will be provided to serve the religious needs of all age groups and will include religious schools and classes, individual instruction, classes in marriage and family life, religious and cultural interest groups, choir and choral groups, and religious drama and films. Pastoral care activities will concentrate upon the spiritual well-being of the individual as a person. This can be accomplished by visiting the soldiers during duty and off-duty hours, making yourself available to all members of the command, assisting in the rehabilitation of personnel confined, and providing spiritual support and help to the sick.[4]

It will be well for you to keep in mind this wide variety of opportunities specified as the primary mission of the chaplain—then concentrate on a few things that you can reasonably hope to achieve in a short time. The two most important functions for the reserve chaplain include the services of worship and pastoral care. Since you will be more familiar with conducting religious services, the remainder of this paper will concentrate on the other matter—pastoral care. It is in this activity that you will reap the greatest rewards and render the most useful service to the army.

Visitation

As a unit chaplain you will want to get to know the men of the command as individuals. This can best be accomplished by a systematic visitation plan. You need to go where the men are located—to work sections, company and barracks areas, hospitals, the stockade, and recreational and service areas.

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[3] AR No. 165–20, II, 4.

[4] *Ibid.*, II, 4 a, b, c.

1. Work sections. Make visits to all sections of the unit while the men are on the job. Contrary to what some chaplains might think, soldiers usually appreciate the chaplain coming by for a visit. It is best initially to talk to the men in groups rather than to single out one person. He might feel some sense of embarrassment if attention is directed to him. Make the visits short. Reserve section chiefs usually do not object if the men stop work for a few minutes to chat with the chaplain. Don't stay all afternoon!

This is a good time to inform the men about the religious programs available to them and invite them to attend the worship services. If for no other reason, encouragement to attend chapel justifies a visit to all the sections. Provide all the data about the services—location, time, denominational coverage, and anything else pertinent. Explain on a person-to-person basis other post chaplain programs and activities available to the men during their two-weeks active duty training. The visits accomplish several things: you will meet most of the personnel in the unit while on ADT; you will learn something about the men and their work; you will have opportunities to make appointments to see men who bring special problems to your attention; you will provide information about the religious programs on post; and you will initiate good relationships among the men in regard to the chaplain's program.

2. Hospital and Convalescence. Along with routine visits to the sections, you should visit all persons in your unit who are confined in hospitals and barracks. The chaplain performs as a minister in these cases. Inquire about their health, but do not pry into their specific medical problem unless they indicate a willingness to talk about it. Never try to act in the capacity of a doctor by giving medical advice or cause the patient to doubt the wisdom of the person treating the sickness. It is best to talk about their families, their background in the army, their plans for the future, or any other subject they bring up. Useful to the hospital patient is the offer to write letters, obtain reading matter, perform errands, or read aloud. While matters pertaining to religion need not be neglected, since, as a chaplain you are foremost a servant of God, the inclusion of religion must always be approached with great care and knowledgeable discretion. At times it is very appropriate to offer a prayer at the bedside of the patient. The wise minister will be able to determine what is most helpful for the patient. Of course, private prayer for the sick is encouraged. As a compassionate, concerned, praying chaplain, you will be of great service to the sick.

3. The stockade. Reserve chaplains might be called upon to visit their own troops in the stockade, but it occurs only rarely. More likely the chaplain assigned to the stockade will be a filler who will be serving

regular army troops. In either case, men confined must not be overlooked. Before entering the compound, seek out the officer in charge and get acquainted with him. He will provide you with valuable information about procedures that must be followed, and about persons who are being held as prisoners. After assuring the stockade commander you are there to render assistance and not to cause him added trouble, he will guide you to the location of the person you came to visit. Again, a word of caution, do not attempt to act in the capacity of a legal advisor. Undoubtedly questions on this topic will come up during your conversation with the inmate, but deal with the person honestly. Avoid offering him false hope of getting out through your manipulations. If you can help him make contact with someone who can offer real assistance with his specific, non-chaplain, problem, that is permissible; however, your primary mission is to offer the services that you are trained to provide. Let him know that someone cares about him and that he is not forgotten! Who knows what a few kind words will eventually mean to a soldier who is confined.

4. Company areas and barracks. Visits to company areas of the unit to which you are assigned as chaplain will help you become better acquainted with the officers, non-commissioned officers, and the men of the unit. The first person to meet is the commanding officer. He will usually introduce you to other personnel in company headquarters. Tell the officers what you plan for the two-week period and request their help in attaining mutually accepted goals.

You might be invited to visit the men in their barracks. This often presents some tension for both the chaplain and the men visited. Disrupting barracks life should be handled with caution. Have something to say that is of interest as you pass through. Stop for short chats with individuals or groups, invite them to attend worship services, inquire about their homes and families, and offer to be of service to them. Let them know where the chapel is located and when you will be available for individual counseling. You cannot talk to everyone, but should nod recognition to those at a distance. This will eliminate the appearance of selectivity in visitation. Remember no one likes to be shunned, especially by the chaplain!

5. Other places to visit. Other places you might visit include the air strip, the motor park, Military Police stations, battalion and brigade headquarters, communication centers, warehouse areas, and the various post service centers such as library, gymnasium, quartermaster sales, swimming pools, and service clubs. During a two-week period of training you will most likely not be able to visit every person in the unit. It might not even be the best use of your time to make this your goal since your training consists of more than troop visitation. However, it is a good policy to get to know the persons you are serving and

to create within them an awareness of your concern for their spiritual welfare.

Weekday Activities

If this is your first tour of duty with reservists you will probably be shocked at the poor attendance at religious services on Sunday. Let's face it, reservists on ADT rarely attend services on the middle Sunday. The reason is quite simple—they go home for the weekend or to some other place. But do not let this discourage you. The Sunday worship services must be scheduled and held. To make the chaplain's program more accessible you should arrange for some midweek religious activities or even a worship service during the week. Roman Catholic chaplains normally provide services each day, but protestant chaplains traditionally do not make daily services available. While Protestants usually do not feel compelled to attend services each day, they might appreciate a Wednesday or Thursday night service.

Scheduling weekday services could present a problem by conflicting with the unit's training. Therefore, the chaplain must coordinate his plans with the unit's operations section. Depending on the background and desires of the various troops, the weekday activities could range from a full worship service to the showing of a movie. Movies shown in the chapel are appropriate, but again, attendance might be poor unless publicized thoroughly. You will have greater success by taking the movie or worship service to the men—where they are. Films shown in the barracks area, usually outdoors after dusk, are better attended than those shown in the chapel. You might start the movie with only a handful of men, but by the time of the showing of the last movie you will probably attract a sizable number of viewers. Since the whole thing is extremely informal, some men will come by for a short time and leave, while others will remain for the entire showing.

It is possible for you to show films in the field where the men are bivouacked. The attendance is always much better here for obvious reasons—they have no other place to go. The problem of electricity to run the projector might tax your ingenuity, but it can be solved. Most movie projectors will run by using field power units. You can have fun advertising and showing the movies—but remember, you really should have the best movies available. Some of the best liked films include the Moody Bible films, the Billy Budd series, combat films, and recent movies.

RESERVE FILLER CHAPLAINS

The filler chaplain might be assigned to regular army units for ADT, or be given supervisory duties. If assigned as a chaplain to troops your

duties will be similar to the TOE chaplain; however, regular army troops and dependents generally have problems and needs that vary considerably from those of reservists.

1. Troop duty. Junior grade chaplains are usually assigned to basic training units or regular garrison units for ADT training. This type assignment requires the chaplain to spend a great deal of time with the troops both in garrison and in the field. Religious services and other chaplain activities will be better attended than those offered to reservists. Personal counseling will take up most of your time. Regular army troops know where the chapel is located and will seek out the chaplain to help them with specific problems. You might find a line of men outside your chapel door through most of the day and often past duty hours. If you are a wise and experienced counselor you will be of great service to the military and, at the same time, will be getting good training for yourself. If your experience as a counselor is limited, you will need to make careful preparation for this task. Remember, you will be speaking not only as a man of god, but as an officer in the United States army, and these men will be looking to you for guidance in solving their problems.

2. Dependents. As a reservist chaplain serving regular army troops you will be expected to counsel with the dependents, families, friends, and other non-military people who might come by the chapel seeking assistance. A common problem with reserve chaplains is the feeling of incompleteness in regard to the ministry given to these people as well as to the regular army troops. You can easily hear or listen to problems soldiers or dependents have, but you will often be faced with situations where you will not be able to do much more than listen or pass the information on to someone else who will follow through on the matter.

3. Confinement facility. Inmates pose the most serious problem for reserve chaplains. Usually they need the help of lawyers, finance people, or other administrative services. As chaplain you can be of service here by contacting the agencies that can help. (This must be with the approval of the commander.)

While you will surely not be able to meet every need inmates, dependents, or soldiers bring to your attention, you can at least show deep concern and thereby provide valuable service to the men and to the army. Your own training will be enhanced, for you will learn how to deal more efficiently with difficult problems.

4. Administrative assignments. Administrative or supervisory duties can be very beneficial to you, especially if you are training as a staff chaplain. Operating from behind a desk in an office you will have the opportunity to work on a variety of projects such as the following: the Chaplain's Funds, plans for special religious days or observances, supervision of chaplain assistants, study projects on special needs of

that post, soldier welfare, dependent problems, personnel assignments, and many more. Some of the tasks assigned to you might leave you with the feeling that your contribution is insignificant. Projects hastily conceived merely to give you "busy work" for two weeks probably will not help in your training. On the other hand, work assignments carefully planned in advance of your arrival are often beneficial to you and to the army program. Most chaplains feel a need for more meaningful training in administration; therefore, if you are assigned to a staff position, take advantage of it. Learn all you can during your two-week ADT.

5. Establish good rapport with post personnel. The establishment of good rapport with post personnel is essential but time consuming. As a chaplain involved primarily in counseling and working with individuals you will naturally need to know where all the agencies, institutions, and key personnel are located that provide assistance to military personnel. Since reserve chaplains barely learn the personnel in the various service areas before their ADT ends, it is advisable (whenever possible) to return to the same post for several years in succession. This will not only save you time, but will allow you to build up a reserve of information about the post and the special problems associated with that area.

Post personnel will usually show consideration to you as a reserve chaplain. This is especially true if the arrival of a reserve chaplain will allow a regular army chaplain to take a few days off, or be granted a leave. On these occasions you will have received training and rendered a needed service. You need to know as many people as possible whether assigned with troops or in a staff position. Without this knowledge, your effectiveness as a counselor or chaplain will be impaired.

SUMMARY

As a reserve chaplain on ADT, you will have many opportunities to train yourself and become more proficient in your assignments. As you train yourself, you will provide for the religious and moral needs of military personnel through a dynamic program that includes religious services, religious education, and pastoral care. You might even be called on to perform marriages, conduct funerals, and counsel soldiers and their dependents. These basic ministries are beneficial to the army, to the individuals involved, and provide you a valuable means of training by affording you many new experiences.

While success is never automatic, a few specific goals accomplished and some useful services rendered will surely allow you to leave post at the end of ADT knowing that the time was not wasted and that it

was worth the cost both to you and to the army. Whether assigned to an administrative job or with troops, plan your activities carefully, make good use of your time, render assistance that is appropriate, present a good attitude, and indicate willingness to learn.

One last word, after you get home, write a letter of appreciation to those people on post who rendered valuable service to you. Tell them what you learned and how their help added to your training as a chaplain. They will be looking for your return the next year with plans for an even better utilization of your time.

DOMESTIC CIVIL ACTION: YESTERDAY AND TODAY

Chaplain (MAJ) Ben Poage, USAR

The blending of community needs and the service of citizen soldiers on this continent pre-dates our nationhood:

> In the early settlements, those colonials charged with military responsibility organized the small wilderness communities into cohesive social organizations capable of providing the necessities required for survival. . .
> The citizen soldier, an integral part of the community, was intimately concerned with the total development of his community and strong bonds of cooperation were created between the community and the militia.[1]

One is reminded of Daniel Boone, rugged frontiersman, founder of Boonesboro and a Lieutenant Colonel in the Kentucky Militia.

The role of the military in community and human development was rediscovered in World War II and came into full bloom, internationally, during the late 1950s and early 1960s. In countries like Brazil, Iran, Israel and Peru, civic action is systematic and continuous.

U.S. involvement in Thailand and South Vietnam triggered another, and less desirable, type of civic action: "They are serious about civic action only when pressured by real or anticipated insurgency." [2] However, the success of non-surgency-oriented civic action in Latin America and the Middle East continues to bear witness to a modern day application of our own frontier-born model. Additionally, during the past decade, active U.S. military units, as well as many reserve component forces, have directed time, energy and many other resources toward the implementation and carrying out of domestic action programs.

But, in the past, many reserve components domestic action programs have been for "PR only" or superficial in their thrust and level of community involvement. Moreover, in the past the unit chaplain has frequently been subjected to a secondary or "spiritual only" role in relationship to the planning and execution of such projects.

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[1] White, James M., Maj., USA; *Historical Review*, Helping Hands 72, Domestic Action at Fort Bragg, Fort Bragg, N.C., 1973.

[2] Glick, Edward Bernard; *The Problems and Promises of Military Civic Action*, Peaceful Conflict, 1967.

Chaplain Poage serves the 810th Convalescent Center as Hospital Chaplain and is the Executive Director of the HEAD (Human/Economic Appalachian Development) Corporation, Berea, Kentucky. He is a former reserve Civil Affairs Officer (450th CR Co.), and has worked as an agricultural economist for USDA, Wash., D.C.

Currently, areas of extreme need in this country go untouched by reserve component, or active unit domestic action programs.[3] Today, basic civil affairs training, to instill the philosophy and motivation for domestic action and to provide the tools to accomplish such a mission, is badly neglected. Today, the unit chaplain can be the key to a more focused and relevant domestic action program—a link between community needs and reserve component resources.

THE RESERVE COMPONENTS' UNIT AND ITS COMMUNITY

Many reserve components' units have made a name for themselves through positive domestic action. The following recent story from the 83rd Army Command ARCOMMENTS illustrates this aptly:

> When community leaders around Ohio think of the 364th Engineers Group, they're liable to envision a big "P.S." That stands for "public service", and for the 364th it's more than just a slogan. They translate the words into action faster than some can say the words.
>
> Recently, ARCOMMENTS featured on a different page the 364th's work in building a chapel for a boys' home. By the time that edition was off the presses, the men of the 364th were at it again—this time assisting the Groveport Heritage and Preservation Society.
>
> The society had a problem. It had been given an historic log cabin, built in 1815. But unless the cabin were moved to a new location, it would have to be demolished.
>
> The lowest commercial bid was $5,800, and the society was ready to give up hope. Then the 364th volunteered its services, and the building was moved.
>
> The society hopes to have the cabin restored in time for the 1976 Bicentennial Celebration. The society says the 364th "came to our rescue." But the Columbus unit just thinks of it as doing their job.[4]

Admittedly, engineer, quartermaster and medical units have a natural edge over many combat arms units in terms of organic capabilities and skills inclined toward domestic action. Nevertheless, with creative leadership, all units have the opportunity, in fact a Department of Defense Mandate, to relate in a more positive and relevant way to their communities—Hometown, USA.

In a recent speech, Representative Edwin B. Forsythe (N.J.) stated:

> The Army Reserve and the National Guard are in a critical and unique position to bridge the growing gap between the people and the Armed Forces of the United States—one of the most visible reminders of our government. . . What will bind the Reserve to the people is the use of these

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[3] Edward Bernard Glick writing in his article *The Problems and Promises of Military Civil Action* (Peaceful Conflict, 1967), says "Even the United States may benefit from more internal use of civic action. The Indians and Eskimos helped by Special Forces Medical and Veterinary Teams in Alaska in 1965 are still there. They still need help, as do others in the remote corners of that state. The disadvantaged Indians and the reservations of the Southwest can benefit from the kinds of teaching and working that the SeaBees do so well. Why not use Army Medical Reserve Units to aid the overburdened hospitals of America? Just as in the poorer countries, civic action in the wealthier ones might be a temporary alternative to demobilization, which by definition quickly turns soldiers into civilians, raising the work force and often the unemployment level."

[4] From 83rd Army Command ARCOMMENTS, January-February, 1975.

forces in community action projects. Where there are floods, fires and other emergencies, as well as the continuing needs of the poor, the handicapped and the elderly, the Reserve should be quickly mobilized. . .[5]

Positive domestic action as illustrated by the Ohio Engineer Unit and as spoken to by Representative Forsythe is based on traditional and historically tested civil affairs principles:

1. Present a favorable *image* of the government to strengthen loyalty among the people
2. Develop a spirit of *cooperation* and *coordination* among government organizations and between them and the people
3. Be *progressive* from early accomplishments of projects having visible *results* to long range planning for larger projects
4. Provide for participation by the *people* and meet their *needs* [6]

Again the unit chaplain can be the link to strengthen positive relations between the reserve components' unit and its community, to nudge the commander and his staff toward the bridge-building with community which Representative Forsythe advocates and to hold up the four civic affairs principles as the model for unit domestic action planning and execution.

THE DOMESTIC ACTION EXPERIENCE—ITS LEARNINGS

The active Army has generally had a good, though limited, experience with domestic action. The experience has been limited in at least three ways:

1. *Through Budget Constraints*—no extra dollars are budgeted for the Defense Community Services Program (the official name under which domestic action programs are conducted).
2. *Because of Geographic Limitations*—the majority of active domestic action projects have been conducted within a prescribed boundary around the installation of the initiating unit. This constraint is also related to limited dollars, but is additionally affected by control factors and the concept of diminishing public relations benefit, for a unit's home station, as the project center moves away from the primary unit location. For example, domestic action in and around Fort Bragg is essentially confined to the Eastern and Central North Carolina Counties within an approximate 100 mile radius of that installation.
3. *Through a Frequently Superficial Project Selection Process*—many if not most active domestic action projects are selected on the basis of quick visible returns in terms of positive public relations. The third principle of civil affairs dis-

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[5] "Reserve, Community Need Each Other, But Communities Must be Shown," *The Officer*, January, 1975.

[6] From Command and General Staff School Lesson Plan 1-13, Internal Defense (M7160).

cussed earlier emphasizes progression from early accomplishment of projects having visible results to long-range planning for larger projects. Unfortunately, the latter is all too often neglected. This has especially been true in the last several years, with tightening budgets and an army-wide decline in civil affairs activities.[7]

The reserve components domestic action experience has also been a good one, but has paralleled the active unit limitations in many ways. For example:

1. *Reserve components have the same budget constraints* as do active units.
2. *Geographic limitations are less confining* to reserve components since they are, by nature, far more dispersed than active units. However, this still presents problems for project selection in the more remote areas which, also by nature, are away from areas of reserve component concentration.
3. *Finally, the style of project selection also tends,* in reserve components as in the active Army, *to flashy, easy-to-accomplish and high P.R. potential relationships.*

Additionally, the reserve components have a handicap of time. The argument may be, how far you can go? How much can be accomplished during a muta-4 drill? Generally, reserve domestic action is characterized by the following:

High Community Visibility: Frequently through projects which emphasize physical improvement either through engineer type projects—building better community facilities and/or through medical type projects—community preventive medicine.

Massive Confined Support: Massive in that a large number of troops are frequently involved. This labor mass makes it difficult for most benefactors to gear up to achieve maximum benefit from the assistance and demands of certain structural sophistication which may not exist in the community being assisted. Confined in the sense of both time and distance, making short-term, close-in projects the most attractive, even if they are not the most pressing in terms of meeting long range human/community need.

Passive and Non-Controversial: Passive in the sense that typically the local unit commander must be pressed, from one source or another, before he will initiate domestic action. Noncontroversial in that any project must be politically acceptable to

[7] As late as 1972 significant and numerous "out-of-state" domestic action projects were still being conducted by Special Forces units stationed at Fort Bragg (see *Out of State Activities,* Helping Hands, 1972, Fort Bragg, N.C.), but "out-of-state" projects declined radically in 1973–74.

the majority, or to those in power.[8] Frequently, to meet true long-range need, projects must be directed toward the minority, the disadvantaged, whether or not they are totally acceptable to local authorities.

The obvious need for input by the reserve components chaplain in relation to these characteristics is great. He must be prepared to exploit their strengths and minimize their weaknesses. The following section deals with the chaplain's role in this process.

THE CHAPLAIN'S ROLE

The chaplain, in his relationship to reserve components domestic action projects, may be seen as wearing three hats which his training and vocation uniquely equip him to wear. First, the chaplain is a human relations expert. Second, the chaplain is a link to community needs. And third, the chaplain is a social services coordinator.

As a human relations expert, the chaplain is the logical staff advisor to interpret human needs, both specifically and broadly, to the commander. Frequently, the commander may need to be sensitized to community problem interpretation, community structure entry points, the commander's appropriate role in planning and evaluation meetings with community leaders, etc. In this area of strategic importance, the commander could wisely delegate the chaplain as a leader of the initial community contact team and allow him to continue as unit spokesman in sensitive meetings with community leaders.

Also, wearing the human relations expert hat, the chaplain has a distinct and advantageous role in interpreting the unit to the community. Why it wants to interact with the community and, vis-a-vis, what are the lines of communication? In this relationship the chaplain can well and profitably, for all concerned, play the role of unit/community ombudsman.

Finally, in this area of concern, the unit commander could well ask the chaplain to conduct unit briefings and/or classes to interpret the human relations dimensions of a specific domestic action project to all members of the unit.

As a link to community needs, the chaplain on and off duty, can make a unique contribution to both the community and to the unit. First, he can make the civilian community aware of domestic action and its potential for meeting both immediate and long range community needs. The chaplain, as pastor, teacher or missions director, frequently is in a trusted position of community influ-

[8] For example, the first guideline (in a list of DOD approved guidelines for U.S. Army Reserve community activities) lists coordination with government agencies (national, state and local) as primary. From the *United States Army Reserve and the Community,* p. 4, 1970.

ence and can thereby utilize this position to educate and catalyze the community to seek domestic action assistance from reserve components units. Second, utilizing the other side of this dual role, the chaplain can make the military community aware of its broader community context and of that community's needs.

As with the civilian community, the chaplain can also educate and catalyze his unit into a relevant and outgoing position vis-a-vis potential community requests for assistance.

As a social services coordinator, the chaplain, because of his civilian interface with a broad range of social service agencies, is the ideal advisor to both the commander and the recipient group community. In this role, the chaplain should be in constant communication with the commander, advising and building awareness in regard to appropriate and needed referrals. On the other hand, the chaplain should likewise be interpreting and educating the targeted community in relation to independent, continuing and creative relationship to social service agencies.

Also, in this relationship the chaplain can play a unique and needed role by inter-relating individual reserve component volunteers to specific community needs. This relationship, between volunteer and community, can potentially extend far beyond the weekend drill and has a tremendous potential for levering needed civilian as well as military resources on behalf of the community.[9]

RESOURCES FOR THE CHAPLAIN IN DOMESTIC ACTION

1. Department of Defense Human Goals Statement.
2. Office of the Chief of Staff G5, XVIII Airborne Corps, Fort Bragg, N.C., (publishers of "Helping Hands—Domestic Action at Fort Bragg").
3. United States Army Institute for Military Assistance—Civil Affairs and Security Assistance School, Fort Bragg, N.C., (lesson manuscripts on DA support of the Defense Community Service Program).
4. U.S. Army Command and General Staff College, Fort Leavenworth, Ka., (C &GS Course 7—Security Assistance).
5. Army Regulation 28–19, July 1971, Department of the Army Support of the Domestic Action Program.
6. The United States Army Reserve and the Community—a report of the Army Reserves' Community Relations—Domestic Action Programs, 1969–1970.

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[9] In a personal interview, held on January 10, 1975, Major Joseph J. Brumner, Instructor, U.S. Army Civil Affairs and Security Assistance School, Fort Bragg, N.C., stated that he felt that the chaplain's role in interfacing volunteers with the civilian community being assisted, to bring about "mental improvement" was the most important and realistic job the chaplain could do in domestic assistance programs.

STEPS TOWARD THE PREVENTION OF CHEMICAL DEPENDENCY

Chaplain (LTC) Allen Brown, Jr.

Chaplain James E. Townsend, United States Air Force, recently started a workshop at the USAF Chaplain Board by saying, "It's strange, exciting and a bit scary to be asked to speak before a group of peers about professional matters. It's one thing to have ideas and opinions, and another to share them publicly." He went on to quote Albert Camus: "Our lives are lived with a few familiar ideas—two or three. In chance encounters with men and worlds, one polishes these ideas and transforms them. It takes ten years to have an idea really one's own—about which one can talk. Naturally, it is a little discouraging." [1] Having worked in the drug area for only three years at the Department of the Army level, I have been able to develop an idea concerning the prevention of chemical dependency. Camus' ten years have not passed, so I cannot say that this idea is original; it is not. I do feel, however, that it offers an effective step toward the prevention of chemical dependency.

All of us in the helping professions are continually seeking solutions to age old problems. The Department of the Army has been seeking solutions to the drug problem since 1775 and some of those original problems still concern the army today. We should remember, though, that it is usually a crisis which precipitates active solution seeking. We are inclined to remember only the most recent, as in the case of the all-out war against drug abuse declared in the summer of '71. History, however, is full of illustrations and it might be well to recall a few of them.

In ancient Egypt during the reign of Rameses III, records show that soldiers were given a daily ration of beer, enough to make them drunk, while several inscriptions record the annihilation of whole armies that had become intoxicated. Rome had the same problem. One Roman general found it expedient to ban drinking in camp, and, at least, one reversal of warfare was laid to drunkenness among the Roman soldiers. During the Middle Ages there is a record of an immense feast held for the newly consecrated Archbishop of York in 1466. Included among the fare were "300 tons of ale, and a hundred tons of wine." [2] It

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[1] Townsend, J.E. "Communications—Clergy and People," *The Military Chaplain*, Vol. XLVII, No. 4, July–August 1974, p. 4.

[2] Cited in Doig, K.H. and Clarke, S.G., *Man's Experience With Alcohol*, Bureau of Alcohol Rehabilitation, State of Florida, Avon Park, Florida, April 1970, pp. 29ff.

Chaplain Brown is a member of the Department of the Army Alcohol and Drug Abuse Assistance Team.

seems like a lot, but the amount becomes even more impressive if we recall that one *pound* is equal to one quart!

> One of the reasons the pilgrims settled for Massachusetts was that 'our victuals were much spent, especially our beer' . . . . The very first law (about alcohol) was passed in Maryland in 1642, when drunkenness was punishable by a fine of 100 pounds of tobacco. Shortly thereafter, in 1650, Connecticut passed a law forbidding drinking more than a half hour at a time. Connecticut in 1659 followed with a $5 fine for being drunk in your own home.[3] (Virginia) in 1664 passed a law prohibiting ministers from drinking to excess. Virginia ministers were a difficult group to change, though, and 100 years later, in 1760, Virginia had to pass another law prohibiting them from 'drinking to excess and inciting riot'.[4]

Even the clergy have had a few problems with alcohol!

Perhaps one of the greatest stories about "chemical dependency" comes from the logbook of the *U.S.S. Constitution.* She departed on August 23, 1779 for a six-month cruise:

> She left with 457 officers and men, 48,000 gallons of fresh water, 7400 cannon shot, 11,600 pounds of black powder, and 79,400 gallons of rum on board. Her mission was to destroy and harass English shipping.
>
> Making Jamaica on October 6th, she took on 826 pounds of flour and 68,200 gallons of rum. Then she headed for the Azores, arriving there 12 November. She provisioned with 550 pounds of beef and 64,300 gallons of Portugese wine. On the 18th day of November she set sail for England.
>
> In the ensuing days, she defeated five British Men-of-War and captured and scuttled twelve English Merchant Men, salvaging only their rum. By 27 January her powder and shot were exhausted.
>
> Unarmed she made a raid up the Firth of Clyde. Her landing party captured a whiskey distillery and transferred 40,000 gallons on board by dawn. Then she headed home.
>
> The *Constitution* arrived in Boston harbor on 20 February 1780, with no cannon shot, no powder, no food, no rum, no whiskey, but with 48,600 gallons of stagnant water.[5]

As we can see we have had a chemical dependency problem in the military for quite a few years. Though all the illustrations involved alcohol (our major problem), there are similar historical examples for the other drugs.[6]

The military has attempted to prevent chemical dependency through the following *modus operandi:* biochemical testing, law enforcement, and education. From 18 July 1974 until 24 February 1975, the biochemical (urinalysis) testing program was suspended as a result of a court decision.[7] As a result of field visits during this period, it is my opinion that many commanders did not wish to see the program

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[3] Ray, O., *Drugs, Society, and Human Behavior,* (St. Louis, MO: C.V. Mosby, 1972) p. 81.

[4] *Ibid.,* p. 81.

[5] *United States Naval Institute Proceedings,* Quoted in Doig and Clarke, pp. 36f.

[6] For a historical development of drugs, see Chapter 2, Department of the Army Pamphlet 360-530, *Drug Abuse, Game Without Winners, A Basic Handbook for Commanders,* 2d ed., January 1972, pp. 5ff. See also Ray, *op cit.* pp. 180ff.

[7] U.S. v. Private Robert J. Ruiz, Number 27,249, dated 5 July 1974, Court of Military Appeals.

reinstated in its previous form. They would like to have a tool available for their use such as the command referral testing. Further, initial entry testing was an excellent means of identifying the abuser within 179 days of service entry. How long the program will remain in its present re-instituted form is anyone's guess. The program does provide, however, a definite preventive measure based on the susceptibility of the individual to random testing. In addition, biochemical testing does provide a statistical basis for the formulation of Department of the Army programs, plans and policies.

Law enforcement is another effective method to prevent chemical dependency within the community. Law enforcement used to be equated solely with "bust the pusher;" however, military law enforcement has encouraged a wider perspective of the total problem. Under the provisions of a service-wide motor vehicle traffic regulation,[8] the provost marshal is required to make mandatory referrals to the installation and alcohol and drug abuse prevention program of those military persons arrested for drug or alcohol offenses. (Even though civilian participation in the program is on a voluntary basis, means of "constructive coercion" do exist locally, for example, suspension of installation driving privileges.) The first time offender participates in an evaluative process and an education program of approximately 10 hours. For a second time offender, however, referral for formal entrance into the program is mandatory. This does not imply that he actually enters the program. Only a physician has the authority to diagnose and place an individual into a formal rehabilitation program.

Implicitly, the most effective means in the prevention of chemical dependency should be education and, if properly and innovatively used, it is. Unfortunately, though, the term education has been a catchall phrase implying a panacea for the total problem of chemical dependency. If all else fails, educate, EDUCATE, E—D—U—C—A—T—E! Nothing could be further from the truth. Education is more than simply warming the bottom of a chair for an hour; it is also more than watching the latest film on alcohol or other drugs. It is more than reciting a long list of abusable drugs and their effects. And above all else, it is more than simply talking about alcohol and other drugs.

As the problem of prevention through education is so complex and important, the remainder of this article will focus on this area.

Education begins with an assessment of the local problem, a task that has been delegated to the Alcohol and Drug Dependency Inter-

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[8] Departments of the Army, Navy and the Air Force, and the Defense Supply Agency Regulation dated 1 August 1973: AR 190–5, OPNAVINSTN No. 11200.5B; AFR 125–14; MCO 5110.1B; DSAR 5720.1. Change 1, dated 31 May 1974, applies only to AR 190–5, AFR 125–14 and DSAR 5720.1 and is the basis for the comments made in the paper.

vention Council (ADDIC). The ADDIC, composed of a cross section of the community, is capable of providing program personnel with sufficient information about the local problem as well as with recommended taskings for those inherently involved in seeking solutions. Using the ADDIC's assessment as a basis for action, course design may be undertaken for selected target groups. A target group is a group characterized by common feelings, interests, needs or responsibilities which require special consideration in the formation of preventive education efforts.

What should be included in the objectives of such education for these personnel? One answer might be that any program of instruction would contain the usual: knowledge, skills and motivation required to make responsible decisions regarding alcohol and other drug abuse. Regardless of what else is offered a target group within the military, leadership should be paramount.[9] Values clarification also plays an important part in any period of instruction as does an introduction to identifying and solving job performance problems. Job performance is directly related to leadership and may be stressed in that manner.

Though our charter is primarily aimed at the military and civilian employees in our communities, we miss a vital link in any educational schema if we neglect military families. We need to put the fire out at its source rather than to merely contain it. Let me amplify. Education has been used to induce scare tactics rather than to build positive human relationships.[10] Education has been used as a tool in our limited warfare on alcohol and other drug abuse to contain the "enemy" rather than to destroy him.

There have been two recent studies that help us to "put the fire out" before it becomes an inferno. First, in Denmark, Dr. Seren Haastrap finds that one of the root causes for chemical dependency is instability in the home and in one's occupation.[11] The occupational instabilities and geographic disruptions of the military family are legion; moreover, the lack of roots—as evidenced by frequent moves with their accompanying changes of schools, friendships, and relationships—may deprive our children.

Secondly, Dr. Forrest Tennent of UCLA has hypothesized that an individual who raises pets, participates in sports and social activities

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[9] The applicable portions of FM 22-100, *Leadership;* FM 22-101, *Leadership Counseling;* and FM 25-2 (Test), *Unit Commander's Guide* are most useful. In addition, DA Pamphlet 600-17, *A Commanders, Supervisors and Physicians Guide to Alcohol Abuse and Alcoholism*, and TB MED 290, *Drug Abuse*, are also worthwhile references.

[10] *Federal Guidelines for Drug Abuse Prevention Materials*, Executive Office of the President, Special Action Office for Drug Abuse Prevention, Washington, DC 20500, 1974, p. 1.

[11] "Can We Spot the Drug Abuser Before He Becomes One?," *Addiction and Drug Abuse Report* (New York: Grafton Publications: August 1974).

would have a positive "something" that might prove to be a common thread in the prevention of substance abuse. This former army physician discovered while completing his Ph.D. dissertation that his hypothesis simply was not so. "In 107 different activities investigated, only one had correlation to problem drinking later in life: drinking of alcohol at home before age 15." He goes on to say, "Only two activities showed any trend away from drug abuse: spankings and church attendance." Subjects moderately spanked as children and who had attended church fifty or more times before age 15, had little problem with drug abuse. These factors are of particular importance to us in the army because his research was based on a study of 5,000 enlisted men stationed in Europe during 1971.[12]

It is more than evident that our present knowledge and skills are more elusive. We need to do more for and with our younger dependents if based on nothing more than the two studies mentioned. Teen Involvement aimed at the elementary school student appears to have been effective.[13] An introduction to transcendental meditation, for example, may also be used as a preventive measure primarily because it may be taught to children before they reach the age when they are susceptible to drug abuse.[14]

There is currently a nation-wide search on for youth initiatives in drug abuse prevention. The National Institute of Drug Abuse (NIDA) recently awarded a $100,000 contract to administer a "national search" for such innovative initiatives. This search will be conducted in two phases. The first phase will seek to identify and spotlight the most effective existing programs. The second phase will strive to help young people throughout the country to develop their own ideas into proposals for new programs and to put some of their most promising ideas into action. The results of this study may prove very beneficial to the army and to army dependents.[15]

A recent article in the *Journal of Drug Education* portrays current education modalities as threefold:

Descriptive—an "awareness" strategy giving background information only with little happening afterwards;

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[12] *The Washington Post*, September 20, 1974, p. B-7.

[13] Teen involvement is a program for youth, implemented primarily by youths, with guidance and direction from qualified and concerned adults. It aims at prevention of substance abuse through the use of positive peer communication. High school students are trained to carry medical and legal facts on abusable substances to elementary school classrooms. The program started in Maricopa County, Arizona, in January 1969 and entered the military through the interest of Quantico High School, Quantico, Virginia, in February, 1971. Since that time the program has been implemented in many military school systems. Further information regarding this program may be obtained from the Department of Army consultant: Mrs. Gladys E. Conroy, 6535 North Fifth Avenue, Phoenix, AZ 85013.

[14] Marcus, J.B., "Transcendental Meditation: A New Method of Reducing Drug Abuse, "*Drug Forum*, Vol. 3(2), Winter 1974, pp. 113ff.

[15] HEW NEWS, news release dated 9/17/74 from the Alcohol, Drug Abuse, and Mental Health Administration, U.S. Department of Health Education and Welfare. Prepared by Mr. Richard Carlson; phone (301) 443-3783.

Prescriptive—the "only way" approach that aims to develop specific skills within a single preventive modality; and

Adaptive—the "flexible" system.

It is felt that the most suitable long-range education model for the army would be what the authors call the "expanded adaptive model."[16] This model by Mr. Robert Shute and Dr. John Swisher from the Pennsylvania State University provides for all the important concepts stressed by the DA Team during its field visits: tailored presentations to varied target groups, dependent upon their expertise and needs, with maximum coordination among and between the various levels. To be productive, this system must include some provision for evaluation feedback by a monitoring group. A model containing these essential elements and aimed at the development of an army alcohol and drug education program is portrayed in Figure 1.

Any discussion on effective ways and means in the prevention of chemical dependency would be incomplete without a discussion on alternatives. The case for alternatives in this area has been stated many times; one such statement comes from Mr. Karst J. Besteman:

> The challenge is to develop alternative paths to the same goals—excitement, risks, new discoveries, heightened sensitivities, camaraderies, and even, for some, more contemplative self-awareness.
>
> We must engage in experiments encouraging alternatives for individual development and growth. These alternatives must seek to allow a youth to become himself rather than to fit into some preconceived mold. The development of a system of alternative opportunities should be seen as a process channeling energy and creativity, rather than as a purely educational and learning process.[17]

Alternatives need to be stressed within our system; alternatives which stress and provide for the recognition of the "personhood" of the individual. Perceptions, processes, and programs in the area of viable alternatives to substance abuse are set forth in a recently published book by NIDA.[18]

The 1974 Freedoms Foundation theme was: "Human Goals—The Advancement of Human Dignity." It was based on the Department of Defense's Human Goals which state that: "Our Nation was founded on the principle that the individual has infinite dignity and worth." Concluding, the document states, "The attainment of these goals requires that we strive to contribute to the improvement of our society, includ-

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[16] Shute, R.E. and Swisher, J.D., "Training Models for Drug Abuse Prevention: Recommendations for the Future," *Journal of Drug Education*, Vol. 4, No. 2, Summer 1974, Baywood Publishing Co., Farmingdale, NY, pp. 169ff.

[17] National Institute on Drug Abuse, *Alternative Pursuits for America's 3rd Century*, Superintendent of Documents, Washington, DC 20402, DHEW Publication No. (HSM) 73-9158, (Stock Number 1724-00333), 1974, p. 1.

[18] *Ibid.* An interesting feature of this resource book is its resource directory with bibliographic notes.

DEVELOPMENT OF AN ARMY ALCOHOL AND DRUG EDUCATION MODEL to be used by the ARMY ALCOHOL AND DRUG ABUSE PREVENTION AND CONTROL PROGRAM (ADAPCP)

(1)
IDENTIFY TARGET GROUP CHARACTERISTICS

Consider basic characteristics as to feelings, interests, needs and levels of responsibilities; identify by groups at the installation level; determine educational mission for each group.

(2)
ESTABLISH PRIORITIES

Place groups (in an order of priority) within an established functional time frame (based on ADAPCP's availability of manpower and fiscal resources).

(3)
DEVELOP OBJECTIVES

Establish goals required to accomplish each mission in Step 1; establish conditions and educational standards to accomplish goals established for each group.

(4)
DETERMINE MESSAGE CONTENT

Validate each presentation based on objectives developed in Step 3.

(5)
SELECT APPROPRIATE PRESENTATION

Compare results of Step 4 with results of Step 3; determine gaps between the desired and the current levels; results of comparison yield the education required to achieve the objectives established in Step 3.

(6)
IDENTIFY RESOURCE REQUIREMENTS

Identify internal and external resources (human, physical, material, time, and financial) available to support education.

(7)
SELECT CURRICULUM TECHNIQUE

Based on analysis of the education needed (Step 5) add available resources (Step 6), select those objectives that contribute most to mission accomplishment, educational priorities, and, if required, justification of additional resources which are now established.

(8)
PROGRAM AND SCHEDULE EDUCATION

Program in overall installation training schedules education for individual target groups based on priorities (Step 2) and resources available (Step 6).

(9)
PRESENT EDUCATION

(10)
MONITOR AND EVALUATE

Evaluate efficiency (resources utilization and accomplishment of target objectives); and effectiveness (contribution to overall ADAPCP objectives); use results to revise presentations.

ing its disadvantaged members, by greater utilization of our human and physical resources while maintaining full effectiveness in the performance of our primary mission." [19] Department of the Army Circular 600–85, *Alcohol and Drug Abuse Prevention and Control Program*, attempts to accomplish this within a limited scope. We must, however, go one step further.

We must be concerned with the *whole man* and with total leadership. As such, the chaplain no longer can be the eleven o'clock Sunday morning guy, but must be a pastor to the total community. The commander no longer may be solely a commander, but must be truly a leader. The doctor no longer can be solely a doctor, but must be a physician.

Real manifestation of concern for the "personhood" of the individual is truly the most effective step toward the prevention of chemical dependency within the military or civilian community.

[19] Department of the Army Poster 360–142 (DOD FS–11H), *Human Goals*, 1974.

"HEAVY P.E.T.ing" IN MARNE LAND

Chaplain (MAJ) Paul E. Phelps

Personnel Effectiveness Training (PET) had its beginnings in the 3d Infantry Division during the fall of 1974 in response to the need for increased NCO professionalism and a growing awareness for increased communications skills and experience among NCOs and company grade officers. These classes have three primary goals. The first is to help NCOs and company grade officers become more aware of themselves and of how they interrelate with others. The second is for the NCOs and officers to become more skilled in relating to people through informal and crisis counseling. The third is for leaders to experience increased freedom in sharing problems with their immediate supervisors and soldiers working with and for them. As a result it has been our experience that soldiers who work with and for graduates of these classes experience more openness and freedom in their relationships while a generally improved working climate is available for them.

These classes bring the students into contact with some of the current thought in the areas of psychology and personality and communications skills training, and also provide them with some basic learning experiences designed to reinforce the more formal teaching material with opportunities for "living with it" in the classroom. Classes are, therefore, a balanced mix between lecture material and specific structured experiences designed to help the students actually experience what it feels like to communicate and share in an open, helpful way.

Students are drawn from E-5 career NCOs through Captain in the officer ranks. The ideal class consists of the NCOs and several officers from a single company, but when this is not possible, NCOs and officers from several units are mixed together. Class size varies from twelve to twenty-four men. We deliberately set the limit between 12 and 24, as we strongly feel that a viable group is not possible below that size and a group that is any larger is not really manageable for optimum learning.

Classes are organized to best fit into the schedules of the units they serve. The guidelines, at present, are as follows: the total class time is 16 hours, which can be broken down into several different arrangements; the minimum, however, is not less than four hours per basic block of instruction. Experience has suggested that the ideal situation is four consecutive morning classes of four hours each. A significant

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Chaplain Phelps developed this article while serving as the PET Project Officer for the 3d Infantry Division, Wuerzberg, Germany.

percentage of students feel that the class is best held in the mornings. That leaves them time not only to attend classes, but time to perform their duties as well. The best physical location for the classes is in the immediate area of the unit being served. Classes have been conducted in two full days (back to back) and in two four hour blocks per week for two weeks. However, results are better when the classes are held four hours per day during four consecutive days.

Instructors are the chaplains in the Division area; any chaplain interested in teaching in the program is welcome to participate in it. He is asked to participate in a class as a student and then allowed to teach. The goal is to have at least one member of the teaching team be permanent chaplain of the community in which the class is being taught. There is a clear need for one of the teachers at least to be available to help the students as they try to practice what they learn. In addition the classes create a large spin-off of counseling and continued follow up work for the teachers and the chaplains of the community.

The classes themselves function on a small group basis. The total class is broken down into small groups of three or four persons who are seated across a small table from each other. This seems to be less threatening than larger groups would be and allows personal work and small group sharing to occur.

The course as a whole breaks down into four major parts: getting to know oneself; getting to know oneself in relation to others; listening skills; and evaluating. This is explained in the following example of how a class proceeds.

The class begins with an opening exercise designed to help the student feel more at ease. It also serves to separate them from the natural groups they chose to sit in when they first enter the classroom. This is followed by a ninety minute structured experience designed to help participants get into themselves, learning to be comfortable, and using feeling type words about what is going on within themselves. This is, in many ways, the most difficult exercise the participants do during the entire class, for they must now stake a verbal claim for themselves as people and be recognized as such by others. In this process the student begins to see himself as others see him.

This is followed by an hour of "Good Grief." This section is taken from recent studies on the grief process in death and dying situations. It is our experience that this applies to the normal "grief" situations encountered in leaving home and country to travel to a new assignment, country, or job. This session helps students to look at themselves and at others from a specific reference point rather than only through a screen of past experiences and personal prejudices. While it is not the only possible explanation for such behavior as the "barracks

rat" or "generalized hostility towards the army," the grief process is one very strong possibility. It has become more and more clear to us that the "grief" of separation does in fact play a part in a soldier's (of whatever rank) response to his situation and may be a significant factor in drug and alcohol abuse as well. "Grief" is seen as a process through which the student can help a soldier pass. It is also a process in which a person can become locked up. The emphasis is on freeing the soldier and his supervisors to pass through it and using the feelings and experiences as tools to help understand themselves and others better.

One of the things that most often comes up is the need for a "high-class" sponsorship program in each of the units. The students become aware that assigning good men to sponsor newcomers can show substantial rewards in happier, better adjusted soldiers, who are more ready and willing to give their "all" for the army and their unit.

The final part of the first block is the administration of the Taylor Johnson Temperment Analysis Inventory, given in *complete* anonymity. The student himself is the only one who will know which profile is his and there is no way for even the teachers to identify each student's profile unless he is requested to do so by the student himself. The inventory is not given to pry into the students' personal inner lives, nor is it to check on their psychological "illness." It is made available to the student as a learning tool—a means by which he can see himself against an external, impartial instrument. The instructors make every effort to create an atmosphere in which the inventory will foster a reduction in anxiety and an increase in self-awareness.

The second block begins with a detailed discussion of the TJTA. Each scale on the profile sheet is carefully discussed with the students, eliciting descriptions from them as to the meaning of the various words used to describe personality traits. The student is asked to place himself on the scale as he believes himself to be at that moment. Every effort is again made to remove any negative feelings about the inventory and to clarify any misconceptions about the technical meanings of various scales.

Following this discussion the students are given scored copies of the Taylor Johnson Temperment Analysis Inventory taken in the previous session. If a student wants his profile to be discussed in front of the class, and the profile sheet is not too divergent from his own "projected" profile, it is then discussed. The idea is to help him and the class to see that there are prescriptions that help reduce or increase an area which produces discomfort.

Comments such as these are often heard: "Well, I knew that was true, but would never have said so before this" or "So, now I know that seems to be true about myself, and I must admit that it agrees with my

own feelings about myself. What can I do to become more objective and self-disciplined?" While the classroom is not the place for therapy, doors can be kept open through which the local chaplain or other people can move to help the student in his efforts toward self-growth. This is followed by a session where an opportunity is given for each student to speak with one of the instructors privately about his profile, if he desires to do so.

Next, Transactional Analysis is presented as a self-awareness tool. Strokes and Time Structuring are discussed briefly and the largest part of the time (about two hours) is spent on the "Parent", "Adult", and "Child" concepts. Transactional Analysis is seen as a tool to help the student to see himself better and to see interpersonal relationships more clearly. The student begins to put some of the things he has been learning about himself into a specific framework. He is then able to realize that he is made up of different kinds of experiences, all of which are valid. He, if he is willing to work at it, becomes free to choose that aspect of himself from which he wants to operate at any given time. When at the club, for instance, it is perfectly okay for him to behave from his Child, for that is the area we have fun in. When functioning as an NCO with his squad or platoon, it may be necessary for him to function from his Parent. However, he has an Adult computer system as well that can take in data and make careful decisions, helping him decide which part of himself he wants to be dominant. Thus, he can respond the way he chooses. He does not have to give an automatic response every time a certain situation comes up. Briefly, TA is used as a means to offer the student an insight into his own inner functioning and as a means to open up options in his behavior responses to any situation he may face in daily life.

The third block is a time when the student begins to practice various actual communication styles and techniques, the purpose being to set up situations in which he may experience the feelings, frustrations and joys of various styles of communications/leadership. A four hour time period is devoted to these experiences and the accompanying discussions which go with them.

This is one of the most meaningful sections of the whole course, as it is here that the students begin to put meat on the bones of insight and openness that they have learned. Through structured exercises specifically designed to make communication difficult or to point up specific needs in good communications practice, the students have the opportunity to utilize in a classroom situation the options they have available in their life styles. This helps build confidence of real-world experiences when the classes are over.

The final session carries forth this same emphasis with a listening experience where the teachers provide the students with a framework

within which they may clearly listen to each other. This "Revolving Discussion Sequence" is a process of feedback, identification of feelings and a requirement for the listener to find something in what the speaker has said with which he can agree. It may be as simple as, "He said whatever he said." It may be full 100% agreement, such as, "Not only do I agree you said it, but I would do the same thing if I were you." The process is designed to clear the listener's mind of argumentative responses, agreement responses, etc., so that he is clearly able to hear what the other person is trying to say. We often hear comments like: "Gosh, it felt good to be heard;" "I don't know when it was that I last heard like that;" "I really feel good about this person now that he has heard me." The listener often comments on the fact that this is indeed hard work and that finding something with which he can agree was difficult but rewarding for him.

As the sequence develops, when a listener has gone through all the steps required for him, he has then earned the right to make a statement for himself and have his speaker practice listening. Each person is then asked to role play a situation in his own life, preferably in the military, and use this opportunity to express something that he has not said before. He is free to have his listener role play whomever the speaker desires him to be. Often it becomes clear that the listener could have listened more carefully in the original real life situation than he did, or that the speaker could have expressed himself more clearly in order to make his point. Students note that if they are really heard (not necessarily agreed with, but *heard*) they feel better about the results, whatever they are. If they really listen, even though they may not agree with the speaker, they feel better about him and their working relationship is improved. This process can be effectively used (with a third person helping) in day to day communications, thus increasing the effectiveness of both the soldier and his leaders.

The class ends with a brief written evaluation of the course, submitted by each student in confidence to the instructors. Ideas and criticisms provided by the students assist in keeping the classes current and meaningful. The end result of these classes is a more open, free and capable NCO or officer who is better aware of himself and his relationship to others. He has also been exposed to several different ways of looking at his environment and the people in it.

None of this material is entirely new, although it appears to be fresh. This seems to be a unique combination of structure and experience that leads to a more open individual who is better able to communicate with those around him. The instructors strive constantly to keep current and to make changes in the curriculum as necessary, sometimes on the spot, to meet students' needs. That kind of flexibility is offered to them.

Other chaplains have expressed an interest in the program, and, as they are able, they will begin teaching also. Interest is growing within the Division as units become aware of the classes and what the men who have been through them have gained. Our goal is for every officer and NCO of the 3d Infantry Division eventually to have an opportunity to participate in one of these classes.

PET is not the total solution to drug and alcohol abuse in the army, nor is it the only solution to leadership problems being experienced by our officers and NCOs today. It will not solve all the racial harmony problems we face. However, any opportunities we can provide for NCOs and officers to learn to know themselves better and to communicate more openly with each other and their personnel will reduce these problems. From the experience gained thus far, PET in the 3d Infantry Division is making significant strides in that direction.

It should also be noted that the classes do not stop here. As each NCO and officer goes back to his daily duties, he becomes a teacher of good communication and leadership techniques.

There is a growing concern among the teaching staff of the current program and from graduates as well, that, for some, more counseling skills training is in order. One student recently put it: "Okay, so you've opened me up and I now know that my troops have problems, when before I would not listen to them. Can you help me to help them?"

The Third Infantry Division Personnel Effectiveness Training Team believes it can. Plans are currently under way for a "Phase II" of the project for those student graduates of the present classes who express such a need. Good leadership will always require awareness as well as decisiveness and strength. The "Phase II" goal will be to provide the tools which turn awareness into help and decisiveness for the students and for all soldiers of the MARNE division.

WHY ARE CHAPLAINS IN CONFINEMENT TODAY?

Major Harold R. Brizee, MP
Chaplain (MAJ) Stanley J. O'Loughlin

CORRECTIONAL SPECIALIST: "Keep those kids quiet and don't talk to me. I'm sick and tired of being hassled all day long by those eightballs! If only once those prisoners would do what I tell them without having to tell them over and over again. Eight hours with those guys is like being in jail myself."

WIFE: "If that's what's happening why don't you get out? I can't stand you always coming home in this kind of mood. Stop yelling at me and the kids; if you can't act human just leave us alone!"

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CORRECTIONAL SPECIALIST ONE: "These eightballs just don't respond. You have to stay on top of their case all the time."

CORRECTIONAL SPECIALIST TWO: "Yeah, but it burns me up having to listen to the catcalls and name-calling without being able to pick out the one that's doing it. I guess I'll have to punish all of them."

* * * * * * * * * * *

COMMANDER: "Treat the prisoners with respect, don't be afraid of the word compassion. Remember, our function is custody and control, not abuse and punishment."

CORRECTIONAL SPECIALIST: "That's easy to say, but you don't spend all your time with these guys. They don't treat *us* with respect, so why should we?"

CORRECTIONAL SPECIALIST WIFE: "What are you doing about Prisoner X? My husband writes him up and nothing happens. Day in and day out my husband sees this guy getting away with murder and you don't do anything. Why can't you punish X? Why does my husband have to put up with this kind of treatment?"

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COMMANDER'S VIEW

In late 1972 the Department of the Army approved and implemented a modification to the Army's Confinement System. This modification consolidated fiscal and manpower resources required

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Major Brizee, a Military Police Officer, commands the Fort Lewis Area Confinement Facility. Chaplain O'Loughlin is the 14th Military Police Company and Area Confinement Facility Chaplain at Fort Lewis, WA.

for Correctional Treatment of military offenders at two facilities and designated them as Correctional Treatment Facilities. The change eliminated the term "stockade". The mission of the stockades, that is, Correctional Treatment and Custody and Control, was eliminated. Confinement Facilities were given the mission of custody and control; Correctional Treatment Facilities assumed the correctional treatment mission.

The concept of this modification revolved around the fact that all Post-Trial prisoners would immediately be transferred to one of the two Correctional Treatment Facilities; the United States Disciplinary Barracks (USDB) or the United States Army Retraining Brigade (USARB). Installation Confinement Facilities would gainfully employ all prisoners, prepare prisoners for Courts-Martial, provide crisis counseling, and prepare prisoners for transfer to Correctional Treatment facilities. This concept has again undergone a minor change in that Confinement Facilities have been given the mission of identifying prisoners as being restorable to duty. These prisoners are transferred to the USARB or, for short-term sentences, retained at the installation.

The staffing and organization of Confinement Facilities did not change drastically with the mission change. However, the prisoner stay-time was reduced to the point that, in general, there was 100% monthly turnover rate.

Dealing with the short-term prisoner in a constructive manner presented a unique challenge to Confinement Facility Commanders and did not in any way lessen the major problem faced by all commanders, the morale and proficiency of the cadre.

In confinement, the organization, functions and programs are geared to the prisoner. The physician *comes* to the prisoners for sick call; the cadre must *go* to the physician. Dental appointments are made for the prisoners; the cadre are served on a "walk-in" basis. Prisoners *must* be treated with respect by the cadre; but prisoners do not always adhere to that rule in their treatment of the guards. In general, the prisoner is the focal point of attention; the cadre rarely get the "limelight."

Recognition of this pattern is the first step in finding a means to ameliorate it without adversely affecting the mission. Appropriately enough, a solution to the cadre problem also provides a solution to the problem of dealing constructively with short-term prisoners. This solution revolves around the availability and utilization of one professionally equipped to deal with people and their problems—the chaplain. At Fort Lewis, the Confinement Facility Chaplain is a graduate of the Clinical Pastoral Educational Program. The exper-

tise he gained from this training proved to invaluable in solving many of the problems experienced with cadre and prisoners alike.

CHAPLAIN'S VIEW

The commander has described well some of the unique problems faced by the cadre of the contemporary Army Area Confinement Facility. It seems clear to me as a chaplain, that precisely because of these unique problems the chaplain must be among the most important persons on the Confinement Facility Commander's staff. The chaplain, particularly one with specialized training in the various skills of human relations, has the role and potential to meaningfully affect the problems of both the cadre and their families. I would suggest three areas in which the chaplain has the opportunity for a special ministry to these people.

Obviously, the first major contribution a chaplain can make to the cadre is in terms of his work with prisoners. It is axiomatic that when fewer problems are experienced with prisoners then the emotional stress upon the guards and other supervisory personnel is lessened. This frequently means less stress the cadre bring home to wives and, in turn, less experienced by their children. It can be said with emphasis, therefore, that one cannot separate the importance of ministry to both prisoner and cadre, since both interrelate and interaffect each other emotionally and sometimes physically (for example, spontaneous violence of one sort or another).

Most prisoners in the Fort Lewis Confinement Facility evidence three major needs. The first of these, is the need to enhance their own self-esteem. Almost without exception, those who make up the prisoner population are personnel with a very low image of themselves, of their individual talents and skills, and of their ability to compete effectively in society. Needless to say, these feelings are reinforced in the experience of imprisonment. In some these feelings may be compensated with arrogance, bragging and resistance to authority; in others low self-esteem is experienced as chronic depression and passive non-cooperation.

A second commonly observed need is the prisoner's inability to deal creatively with strong feelings. Many of our men have learned but few options of dealing with strong feelings (for example, anger) beyond either burying them inwardly or exploding outwardly in physical violence. Again, this problem is aggravated in the close custody and loss of personal freedom inherent in being confined. A very great need is for a structured opportunity where men can verbalize feelings and learn options for dealing with them.

A third, almost universal, observation is the need for basic emotional growth, as well as learning a sense of personal responsibility.

Most prisoners have little sense of personal responsibility for either their actions (in terms of crimes committed, such as larceny or assault), or their responses to imagined or real neglect of their personal problems (in terms of choosing to go AWOL). The same lack of responsibility for actions and responses is the largest source of minor, but emotionally distressing incidents, in the Facility.

The chaplain has a great deal to offer the commander in this area. If a social work officer is not assigned to the Facility, the chaplain may be the only one who can offer the sort of relationships and programs that in any way can deal with these needs.

It is obvious that a major, but certainly not impossible, problem is the short stay of the prisoner in the Facility. The creativity of the chaplain and the use of modern existential groups and individual techniques can show significant effect in short periods of time. One idea which is successful at Fort Lewis is to involve prisoners as well as possible in chapel life. The emphasis is made that the chapel is "theirs" rather than "ours." Prisoners have responded well to making decorations such as banners, assisting in the worship service, serving communion, and acting as an informal committee to advise the chaplain on subjects for possible sermons as well as types of worship experiences. Scheduling the worship service so that it is at the end of Sunday visiting hours enables relatives to worship with the prisoner. Rap Groups and Bible studies are held regularly, in which prisoners act as leaders and choose topics for discussion. The chaplain or his assistants act as facilitators/participants to assist the leader. A voluntary four week class addresses basic transactional analysis. The emphasis here is that each person is responsible for his own feelings, actions and responses. A weekly growth group is held with selected volunteers as an opportunity for men to work on specific personal and behavioral problems. A monthly class on Human Self-Development has accomplished the purpose of communicating concepts and stimulating ideas.

The second large contribution a chaplain can make is to minister to the cadre's own sense of self-esteem and professionalism. Major Brizee has discussed the problems of dealing with abuse and harassment by prisoners as well as the problems of role stereotypes by family and friends outside the Facility.

Certainly one salient contribution a chaplain can make as pastor to the cadre is to recognize just how difficult the guard's task really is. Without in any way excusing the rare instance of guard brutality or overlooking the even rarer sadistic guard, the chaplain must avoid a judgmental stance in which he consistently is seen as "with the prisoner" and "against the guard." Clearly, this stance is

neither valid nor in any way helpful to the genuine problems of the guard, the commander, or for that matter, the prisoner.

A natural time for the chaplain to minister to cadre is after an incident between guards and a prisoner. It is easy to be aware of the bad feelings of a prisoner after such an incident, but it is all too easy to ignore the fact that such a confrontation leaves emotional scars on a guard as well. A few minutes filled with concern and understanding spent with the guard staff after such an incident can be appreciated just as much as a hospital chaplain's ministry to the ward staff after a patient's death.

The chaplain, through the Human Self-Development Council and class discussions, can frequently assist the guard to maintain sensitivity and to encourage compassion as a legitimate, manly characteristic. The trained chaplain has knowledge and skills in basic personality development and in crisis intervention techniques that can be invaluable in the everyday situations of a guard's job.

An excellent resource of the chaplain that may easily be overlooked is his fellow chaplains. Among one's fellow chaplains one discover's highly developed knowledge and skills in every conceivable area. At minimal cost or no cost at all, one can draw on these resources for classes and workshops. Without question, the single most successful program with the Fort Lewis guard staff was a three day workshop on crisis intervention. Through chaplain resources, a CPE supervisor from Brooks Army Medical Center was brought to Fort Lewis to spend a day with each guard shift. At that time he worked with them on a small group basis, dealing with their feelings toward prisoners and with better methods for handling difficult situations.

A third area in which the chaplain is able to contribute to the Area Confinement Facility is that of ministry to the cadre's families. As the commander has described, the cadre of a Confinement Facility have all of the problems as do other military persons who work shifts, plus a few problems unique to them (to illustrate, the sterotype many of their non-Confinement Facility peers have regarding guards and what they do). It is not at all uncommon for the children of guards to be taunted because of their father's job. It is very difficult for wives to comprehend the type of pressures and feelings experienced by their husbands in the course of a day's work. These problems commonly find expression in marriage difficulties, anger toward the army, and financial irresponsibility.

It would seem that the chaplain with his personal experience as well as long-role identification with families is the ideal one to relate to the families of his men. Again, the method would depend upon the personality and creativity of the individual chaplain. One

method that has worked well in the context of Fort Lewis has been to invite the wives for a tour and briefing in the Confinement Facility. During this time they are welcomed by the commander and Sergeant Major, briefed on the particular work their husbands do, and given the opportunity to ask questions and verbalize feelings.

Another method has been short-term groups and classes. This has had the value of bringing wives together, stimulating them intellectually and cultivating a pastoral relationship between them and the chaplain.

A major opportunity for ministry is found in marriage enrichment retreats particularly with younger cadre. Being together with couples relatively newly married on an informal small group basis for several days, is unparalleled chaplain involvement. The retreat offers the context to deal with marriage as a subject as well as an opportunity for couples to come individually to the chaplain with their own personal problem situations.

Pastoral visits in the homes of cadre are exceedingly valuable since few things are more identified with the role of a pastor than pastoral calling. It helps the chaplain to see the family in context as well as to identify clearly the chaplain as pastor to the whole family unit. Most of all, pastoral calling helps the chaplain to become aware of family problems long before they are expressed in the form of crises.

Without question the biggest problem faced by the chaplain who seeks to make these three contributions of ministry is time. How is *one person* able to accomplish meaningful work in these three demanding areas? Our experience is that he cannot! The only solution we have found is to "share ministry."

This has been accomplished in two ways. First, chaplain assistants have been given intensive specialized training as paraprofessionals. They are trained to make initial contacts with prisoners, deal with common presenting problems, and to handle minor crisis situations. They are carefully trained in their role and their limitations beyond which a referral is made to me. In addition they have been educated in group dynamics and are able to lead skillfully groups such as the Bible study and Rap Session. Another source of assistance are select civilian volunteers whom we train to work with groups and to lead the choir. The result of this shared ministry not only allows me to concentrate my skills on a more selective basis of need, but also permits me to concentrate better than 70% of my time with cadre and their families.

One major point overrides everything as to dealing effectively with the cadre of an Area Confinement Facility. Hopefully, it is a point shining clearly through all that we have tried to do at Fort

Lewis. It is the fact that, beyond even the needs of most other units, there is a vital and a special need for a close working relationship between commander and chaplain. We would say that nowhere is there more need for a relationship characterized by mutual trust, respect, and common purpose. In order for the chaplain to make his contributions most effectively he must have the full support and understanding of the commander in several major areas.

Certainly the first of these is that the chaplain's work must be understood to become part of the commander's program; otherwise his work becomes a series of fragmented and isolated activities. So often we chaplains pay lip service to this concept, while in reality our work is perceived to be on the periphery of the real mission. The chaplain's work must develop into an integral part of the life of the Facility, able to demonstrate pragmatically it's value to the whole Facility. Until this is so, an effective ministry to the cadre, through possible, is severely limited.

A second problem is the very basic fact of life that the space and schedule of any Army Confinement Facility are not very flexible. Therefore, the use of time and space for work with cadre and prisoners involves negotiation with the commander. If the chaplain cannot appreciate how difficult it may be for the commander to find that time and space, or if the commander cannot appreciate how profitably the chaplain can use the time and space—failure, futility, and frustration are ensured.

Thirdly, every chaplain is keenly aware of the opposition which inevitably confronts new ideas and methods. There is certainly no exception in the Confinement Facility. It may come from well meaning, serious NCOs who, at one point in time, cannot understand or agree with a concept and method of dealing with cadre and prisoners different from that to which they are accustomed. If the chaplain does not have the full support of the commander, and his work is not seen clearly as a part of the commander's mission, then successful work becomes infinitely more difficult to achieve.

Finally, the commander must provide the chaplain the freedom to experiment and to fail. Hopefully, we have learned that creativity does not thrive well under the shadow of a poor OER. Creative work implies trial and error as well as continued growth in understanding. The experience at Fort Lewis says to us that when the chaplain can rely on the support of his commander even when a project fails, and will be encouraged to continue trying, then he is in a much better position to provide the commander the support he needs in his attempt to deal with the problems of his cadre and prisoners.

COMMANDER'S CONCLUSION

We do not claim to have found the panacea for problems of dealing with human beings connected with military confinement. However, the cadre morale has risen, and drastic behavior changes in some prisoners have been observed. Common sense and sound management practice dictate that commanders get the maximum utilization from the personnel working with them. Commanders must be willing to accept setback; they can ill afford to stifle their staffs. Not all chaplains can work in confinement nor can all Confinement Facility Commanders work with chaplains. However, it has been my experience that chaplains who have successfully completed the Clinical Pastoral Education Program, or equivalent specialized training, can have positive impact on military confinement. It is my strongest recommendation that all chaplain positions dealing with confinement be validated for graduates of these programs. Finally, it must be stated that all efforts of the commander and his staff are geared towards the betterment of a cadre. The programs outlined above do not attack the problems in a direct manner, no one is placed on a pedestal. Rather, programs are designed to provide solutions in such a manner that neither the prisoner nor the cadre are aware that there is a problem.

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